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THE ROMAN PONTIFICAL. A History and Commentary, by the Rev. Dom Pierre De Puniet, O.S.B., Monk of Oosterhout, Belgium. Historical Introduction, Confirmation and Ordinations. With an Introduction by the Rev. Dom Justin McCann, O.S.B. Translated for the Benedictines of Stanbrook by Mildred Vernon Harcourt. (London, Longmans, Green & Co. pp. xx. and 279. 10s. 6d.)

RAFAEL, CARDINAL MERRY DEL VAL. A Character Sketch, by F. A. Forbes. With two illustrations. (London, Longmans, Green & Co. pp. xi. and 179. 6s.)

LA VIE FUTURE, par le R. P. Monsabré, O.P. Extraits suivis de ses œuvres et disposés pour le mois des Morts par le Chanoine J. Chapeau. (P. Lethieilleux, 10, rue Cassett, Paris. pp. viii. and 306. 12 francs.)

UNE AME D'APOTRE, MONSIEUR EDOUARD POPPE, PRETRE. 1890-1924, par l'Abbé Jacobs et Edouard Ned. (P. Lethieilleux, Paris. pp. v. and 285. 15 francs.)

THE THINGS THAT ARE NOT C/ESAR'S, by Jacques Maritain. A Translation of "Primauté du Spirituel," made by J. F. Scanlan. Cheap edition. (London, Sheed & Ward. pp. xxvii. and 227. The Hart Library. 5s.)

A NEWMAN SYNTHESIS, arranged by the Rev. Erich Przywara, S.J. Cheap edition. (London, Sheed & Ward. pp. xiii. and 379. The Hart Library. 5s.)

CHRIST OUR BROTHER, by Karl Adam, translated by the Rev. Dom Justin McCann, O.S.B. Cheap edition. (London, Sheed & Ward. pp. vii. and 210. The Ark Library. 3s. 6d.)

TUDOR SUNSET. A Novel, by Mrs. Wilfred Ward. (London, Sheed & Ward. pp. 387. 7s. 6d.)

L'EDUCATION CHRETIENNE DE LA PERSONNALITE, par l'Abbé Jean Dermine. (Editions de la Cité Chrétienne, 28, rue du Marché du Parc, Brussels. pp. 241. 20 francs, Belg.)

OU EN EST LE PROBLEME DE JESUS? par le R. P. François-Marie Braun, O.P. (Editions de la Cité Chrétienne, Brussels. pp. 412. 36 francs, Belg.)

JESUS AND HIS APOSTLES, by Felix Klein, of the Catholic Institute, Paris. Translated by W. P. Baines, with a Prefatory Letter by His Eminence Cardinal Verdier, Archbishop of Paris. (London, Longmans, Green & Co. pp. xi. and 363. 10s. 6d.)

ST. FRANCIS AND THE BLESSED EUCHARIST, by the Rev. Fr. Augustine, O.M.Cap. (London, Sands & Co. pp. 101. 2s. 6d.)

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NOVENA IN HONOUR OF MARGARET SINCLAIR, Model of Young Working Girls, by the Rev. Fr. P. Wehren, M.S.F. (London, Sands & Co. pp. 45. 6d.)

PAGEANT OF LIFE. A Human Drama, by the Rev. Owen Francis Dudley. (London, Longmans, Green & Co. pp. 343. 6s. and 4s. 6d.)

AGAPE AND EROS. A Study of the Christian Idea of Love, by Anders Nygren. Authorized Translation by A. G. Herbert, M.A. (London, Society for the Promotion of Christian Knowledge. pp. 187. 6s.)

THE CHRISTIAN LIFE. Volume I.: Standards. Edited by Oscar Hardman, D.D. (London, Society for the Promotion of Christian Knowledge. pp. 404. 12s. 6d.)

THE MASS EXPLAINED TO CHILDREN, by Dr. Maria Montessori. (London, Sheed & Ward. pp. xii. and 116. 4s.)

GESCHICHTEN AUS DER BIBEL FÜR DIE GANZ KLEINEN, by Dr. E. Reininger. Herder & Co. Verlag, Freiburg im Breisgau, Germany. pp. 43. 1.40 marks.)

THE NEW MORALITY, by G. E. Newsom. (London, Ivor Nicholson & Watson. pp. 319. 6s.)

DE LA VALEUR EDUCATIVE DES VEPRES, Dimanches et Fêtes, par le R. P. Antoine de Sérant, O.F.M. (Aubanel Fils, 15, Place des Études, Avignon, France. pp. 278. 19.20 francs.)

A DAILY HYMN BOOK. Containing 384 English and Latin Hymns, with accompaniments, together with a Preface by His Eminence Cardinal Bourne. (London, Burnes Oates & Washbourne. pp. xvi. and 457. 12s.)

BROADCAST MINDS, by Ronald Knox. (London, Sheed & Ward. pp. xv. and 280. 7s. 6d.)

SAINT JOHN OF THE CROSS, by the Rev. Fr. Bruno, O.D.C. Edited by Fr. Benedict Zimmerman, O.D.C., with an introduction by Jacques Maritain. (London, Sheed & Ward. pp. xxxii. and 495. 18s.)

PUSILLUM, A Vademedum of Sacerdotal Virtue in Brief Meditations, by the Rev. Fr. Athanasius, O.F.M. In four volumes. (The Franciscan Herald Press, 1434, West 51st Street, Chicago, U.S.A. pp. 208, 223, 232, and 225. £1 1s. 6d. the set.)

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BOOK REVIEWS

REVIEW OF REVIEWS

CORRESPONDENCE

THE CLERGY REVIEW

THE PROMISE OF THE HOLY GHOST

BY THE MOST REV. ARCHBISHOP GOODIER, S.J.

DURING the Discourse of Our Lord at the Last Supper one new doctrine, if indeed it may be called new, was repeatedly impressed on His disciples; the doctrine of the Coming of the Paraclete, the Holy Ghost. In the teaching of this new doctrine one thing is markedly evident. The Coming of the Holy Ghost is specially for the Twelve; for them first, and then for their followers. What the Holy Ghost, when He comes, will give, will be peculiarly theirs, and will belong to no other. When He has come, and has worked His full effect, the man who receives Him will be made another creature, seeing more, understanding more, able to be and to do and to endure more, than ever he could have done without Him. In the light and strength given by the Holy Ghost, the whole perspective, and horizon, the goal of life will be transformed; it will be set upon another plane. In other words, nowhere more than here has Jesus Christ Our Lord explicitly revealed and sanctioned all that His Church has since elaborated in her doctrine of sanctifying grace, and indeed in her whole system of supernatural theology.

What is this new doctrine which Jesus gives us of the Paraclete, so far as it is new? He explains it to His Apostles in four successive stages.

1. *The Spirit of Truth.*

Early in the evening of the Supper, Thomas and Philip had put questions and had been given their answers, in which Jesus had appealed to them to realize the union that existed between Him and the Father. He had told them that to know the One was to know the Other, to see the One was to see the Other, to love the

One was to love the Other, to reject the One was also to reject the Other, as He had said many times already to the Jewish elders in the Temple. Then He reverted to the main theme of His discourse :

If you love me
Keep my commandments,

and, as if in reward for so doing, or as if this were a natural consequence, He immediately went on :

And I will ask the Father
And he shall give you another Paraclete
That he may abide with you for ever
The Spirit of truth
Whom the world cannot receive
Because it seeth him not
Nor knoweth him
But you shall know him
Because he shall abide with you
And shall be in you.

Thus from the outset it is made clear that the first condition for the life of grace, for the coming of the Holy Ghost, is the acceptance and personal love of Jesus Christ Himself; and the proof of that love is the doing of His will :

If you love me
Keep my commandments.

In return for that love, and for the Service of love that follows it, He who is

Ever living
To make intercession for us,

will, with His infallible power of prayer, intercede for us with the Father, and will be infallibly heard :

And I will ask the Father
And he shall give you another Paraclete
That he may abide with you
For ever.

There shall be given to men who follow Him another Person, One not liable to death as He Who speaks, One from Whom there will be no separation, but Whom, once He has come, we may have as our abiding companion, our Paraclete, our Intercessor, always. This Person, this Paraclete, this Spirit, real and individual even as Himself, is described as

The Spirit of truth
 Whom the world cannot receive
 Because it seeth him not
 Nor knoweth him
 But you shall know him
 Because he shall abide with you
 And shall be in you.

He is the essence of all truth, and reality, and transparent sincerity, in contrast with the surface appearance, and shallow seeming, and groping ignorance, which is the best this world has to offer. Men look across this world, and their eyes see nothing beyond it; they judge by the standards of this world and reach no further; they are hemmed in by this narrow horizon, and cannot recognize that all their estimates and judgments are made on a limited and therefore a doubtful plane. But the knowledge, and love, and following of Jesus Christ carry man beyond his prison wall, and set his vision along a new perspective, even the perspective of the infinite. The effort to do His will beyond all other will, especially his own, sets him in a new order, along which he may attain a nobler goal of being. The Spirit of Truth responds to, fosters, that vision and that effort; He lifts man's mind and heart out of the bondage of this nature, into a sphere that is entirely new. The Spirit of Truth is a living Spirit, as living as Jesus Himself; He lives with man, He lives in man, He speaks to man, and in return accepts and interprets man's stammering words when he endeavours to speak of the Infinite, his Companion, his Guide, his Instructor, for ever at his side and in his heart.

For the Spirit searcheth all things
 Yea the deep things of God
 For what man knoweth the things of a man
 But the spirit of a man that is in him?
 So the things that are of God no man knoweth
 But the Spirit of God
 Now we have received not the spirit of this world
 But the Spirit that is of God
 That we may know the things that are given to us
 From God.

1 CORINTHIANS ii. 10-12.

2. *The Infallible Spirit.*

Such is the first introduction of the Holy Ghost, the Paraclete. He is the Spirit of Truth beyond every other,

who will abide with His own for ever. A little later in the Discourse Jesus gives His disciples more. In the first place He had simply said :

If you love me
Keep my commandments,

and in return the promise had followed. Now He expands the form of His appeal :

If any man love me
He will keep my word
And my Father will love him
And we will come to him
And will make our abode with him ;

and at once; as if the two were inevitably connected, the promise is likewise expanded :

These things have I spoken to you
Abiding with you
But the Paraclete
The Holy Ghost
Whom the Father will send
In my name
He will teach you all things
And bring all things to your mind
Whatsoever I shall have said to you.

The Spirit of Truth is real, is present, is abiding; by His presence, He opens up a new horizon, a new life, to those who can and will receive Him; thus much we have already been told. Now we hear of a special, all-important function which He will perform for all time. For the Twelve had been chosen,

That they might be with him
And that he might send them to preach

MARK iii. 14.

and the day would come when He would extend that commission :

Go ye into the whole world
And preach the Gospel to every creature

MARK xvi. 15.

They were to preach with an authority, an infallibility equal to His own :

He that heareth you
Heareth me
And he that despiseth you
Despiseth me
And he that despiseth me
Despiseth him that sent me. LUKE x. 16;

and this for a very plain reason :

For it is not you that speak
But the Spirit of your Father
That speaketh in you

MATTHEW x. 20.

To the Twelve, then, had been given, or was to be given, the commission to teach whatsoever He had taught them to "all nations," not only to this nation or that. There was to be nothing national or circumscribed in their mission; it was to be for all the world alike. That they should receive that teaching aright, that they should hand it on to their successors untarnished, could not but have been a matter of great moment to the Twelve; how deeply they cherished it, how they clung to the truth of their tradition, may be seen in the epistles of St. Peter, St. Paul and St. John. In those first days, having as yet, as they thought, only their human light to guide them, they must often have wondered, and discussed among themselves, how they could keep it all in mind. They would ask themselves how they could be sure they understood aright, for often enough they were bewildered, how they could hand it on, unspoilt by anything of their own, to those who would come after them, and had not the advantage of having known the Lord. There was so much they had not understood, and yet had not ventured to enquire; so much they had mistaken, and He had been obliged to correct them; so much they had ignored and set aside, so much they had already forgotten. Often enough He had complained to them that they did not see, that they were "without understanding," that they had not yet known Him, that they were slow of heart to believe. Moreover, when their turn for preaching came, when they came into contact with men of learning and experience, with subtle Pharisees, and learned scribes, and practised exponents of the Law, how could they hope to speak as Jesus spoke, "with authority," or teach without a flaw, or a compromise, or a surrender, what He had entrusted to them?

Such thoughts and fears, human and natural, must often have made them wonder; now they are given an assurance which would allay all their doubts. On a former occasion, when He had first sent them out with a

commission to teach, He had looked far into the distant future and had encouraged them :

When they shall deliver you up
Take no thought how or what to speak
For it shall be given you in that hour
What to speak
For it is not you that speak
But the Spirit of your Father
That speaketh in you.

MATTHEW x. 19, 20.

Or as another Evangelist puts it :

And when they shall bring you into the synagogues
And to magistrates and powers
Be not solicitous
How or what you shall answer
Or what you shall say
For the Holy Ghost shall teach you
In the same hour
What you shall say.

LUKE xii. 11, 12.

But now they are assured of much more. The Paraclete, the Spirit of Truth, will always be with them. He Himself will teach them; He will help them to remember; He will see to it that nothing essential is forgotten, or misinterpreted, or falsely taught by those whom Jesus has chosen, and who "love Him and keep His word." In the first promise we have been given the foundations of the spiritual life, the Holy Spirit living in the soul; here we are given the foundations of the Church, the Holy Spirit living in its members, making all one, speaking with that infallible voice which is His own.

3. *The Witness to Jesus.*

A third time He comes back to the same subject. It is after a long lesson on the union of His disciples with Himself, even as is the union of the branches with the vine, with all its life-giving effects. At the end of that vivid passage He speaks, by contrast, of the world which is separated from Him, which is opposed to Him, which hates Him. There He says :

If I had not done among them
The works which no other man hath done
They would not have sin
But now they have both seen and hated

Both me and my Father
But that the word may be fulfilled
Which is written in their law
They hated me without cause

Here once more we find Jesus seeking excuse for those who hated Him, finding that excuse in the fulfilment of prophecy. More than once, when He has used the psalms for His prayer, the refrain has recurred, and He cannot but recall it now.

Consider my enemies for they are multiplied
And have hated me with an unjust hatred

PSALM xxiv. 19.

Let not them that are my enemies
Wrongfully rejoice over me
Who have hated me without cause
And wink with the eyes.

PSALM xxxiv. 19.

They are multiplied above the hairs of my head
Who hate me without cause.

PSALM lxviii. 5.

Then, as it were in answer to this unfounded hatred, He proceeds :

But when the Paraclete cometh
Whom I will send you from the Father
The Spirit of Truth
Who proceedeth from the Father
He will give testimony of me
And you shall give testimony
Because you are with me
From the beginning.

This, then, is the third function of the Spirit of Truth that is to come. First, He will live in them, and will open their understanding and their hearts, so that they will be other creatures; they will live, now not they, but He will live in them. Next, He will bring back to their minds all that has been taught them; with His help they shall not forget, or misinterpret, they shall be infallible. Now in the third place, through them, to the world outside that does not know Jesus Christ, and therefore "without cause" hates Him, the Holy Spirit will provide the evidence for that same Jesus Christ, for all men to see who will. Jesus Christ that was, and Jesus Christ that is, the historic Christ, and the Christ of history, Jesus Christ who died, and rose again, and dieth no more.

Jesus Christ
Yesterday to-day and the same for ever,

—to all this the Spirit of Truth shall give witness. The world may hate Jesus Christ and the Father, but the Holy Spirit, the Spirit of Truth, will give to all, friends enemies alike, proof beyond doubt of the reality of both. Nay, more, to His own He will give the means by which they, too, may bear witness; that witness which all the world, either by love or hatred, by accepting it or by persecuting it unto death, will be compelled to acknowledge.

4. The Comforter.

Lastly, in the fourth place, Jesus sums up all He has said. He must leave His Twelve alone; He must reconcile them to the parting; He finds a means to reconcile them in the good that will come to them from the separation:

I tell you the truth
 It is expedient for you that I go
 For if I go not
 The Paraclete will not come to you
 But if I go
 I will send him to you
 And when he is come
 He will convince the world
 Of sin and of justice and of judgment
 Of sin
 Because they believed not in me
 And of justice
 Because I go to the Father
 And you shall see me no longer
 And of judgment
 Because the prince of this world is already judged
 I have yet many things to say to you
 But you cannot bear them now
 But when he the Spirit of truth is come
 He will teach you all truth
 For he shall not speak of himself
 But what things soever he shall hear
 He shall speak
 And the things that are to come
 He shall show you
 He shall glorify me
 Because he shall receive of mine
 And shall show it to you
 All things whatsoever the Father hath
 Are mine
 Therefore I said
 That he shall receive of mine
 And show it to you.

Immediately before this fourth assurance Jesus had spoken in detail of what would one day come to His beloved Twelve because of the hatred of the world.

They will put you out of the synagogues

Yea the hour cometh

That whosoever killeth you

Will think that he doth a service to God.

When that day arrived, then, He knew, they would indeed be in need of Him; then they might wonder and fear and "be scandalized." And this is the consolation He gives Himself, at the same time that it is to be the source of their hope and courage. In the Paraclete whom He would send, they would find an abiding companion; one who would never leave them; who, on one side, would prove their enemies to be wrong, unjust, sinful, guilty; and, on the other, would not only preserve for them all they had been taught, but would Himself teach them still more. He would lead them by the hand into the future; even into that more distant future which would make all present, passing, suffering worth while:

Amen amen I say to you

That you shall lament and weep

But the world shall rejoice

And you shall be made sorrowful

But your sorrow shall be turned into joy.

He would open their minds and hearts to a yet deeper understanding of Himself. He would give them all the light and all the life that He, Jesus Christ the Son of Man, had not yet been able to give them; all that they, as yet, for they were still but "little children," had not been able to receive. The Holy Ghost would give to them all that the Father had in store for them, for both the Father and the Son would commission Him to give it. Through the Holy Ghost they would receive the full outpouring of the Blessed Trinity.

These, then, are the four revelations of the Holy Ghost, made to us by Jesus Christ Our Lord at the most solemn moment of His life, when His love was prompting Him to a divine excess of giving. The Washing of the Feet at the beginning of the Supper, the gift of Himself in the Holy Eucharist, the conferring of the priesthood, making Himself the prisoner of men for all time, had not exhausted His store. Now as a climax had come this, the gift of the divinity itself, so far as it could be

given; the indwelling in man of the Spirit of God, the Spirit of Truth, whose presence will henceforth make of man another creature, whose mind will guide him to see and to speak without erring, whose strong protection will vindicate truth before all the world, union with whom will bestow on man the sonship of God Himself. When we try to fathom the meaning of this divine indwelling we are lost in mystical wonder; we are now the sons of God, but we know not what we shall be. To Nicodemus in the early days, the Pharisee who had come to Him by night, and who was himself not unacquainted with mystical interpretation, Jesus had already spoken of the re-birth that would come of water and the Holy Ghost; the advent of the Father into the human soul through baptism would be a re-creation. In the synagogue at Capharnaum He had told His hearers of the further new life that would be theirs from the eating of Himself.

He that eateth my flesh
And drinketh my blood
Abideth in me
And I in him
As the living Father hath sent me
And I live by the Father
So he that eateth me
The same also shall live by me.

The indwelling of the Son would give to men "everlasting life," life in another sphere of existence from the valley of this death, in which they would live on when this life came to an end. Now He speaks of yet a third indwelling, that of the Holy Ghost, as real as that of the Father and of the Son. By it man is lifted up into union with the Godhead, made "partaker of the divinity," even as the Son of God had been made a "partaker of our humanity."

What this means who shall venture to say? But also who shall say what it does not mean? St. John and St. Paul have spent themselves in manifesting its significance; and the further we seek under their guidance, the more we discover there is yet to be known.

Dearly beloved
We are now the sons of God
And it hath not yet appeared what we shall be
We know
That when he shall appear
We shall be like to him

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Because we shall see him as he is
And everyone that hath this hope in him
Sanctifieth himself
As he also is holy.

1 JOHN iii. 2, 3.

And because you are sons
God hath sent the Spirit of his Son
Into your hearts
Crying : Abba, Father
Therefore now he is not a servant
But a son
An heir also through God.

GALATIANS iv. 6, 7.

SOME DIFFICULTIES OF THE DAY

V. "REUNION": CHRISTIAN UNITY AS CATHOLICS SEE IT.

BY THE REV. H. E. CALNAN, D.D.

I.

CHRISTIAN Unity is a topic of the day. The thoughtful and the simple have long been scandalized by dissensions among Christians. And now men seem to realize that the forces of good have been dissipated long enough. So earnest minds find matter for rejoicing when sects, or sections of sects, agree to sink their differences and pool their influence for good.

Anglicans are determined, at all costs, to hold hands all round with High and Low and Modernist, and even Bishop Barnes. (Oh!—and Dean Inge too, of course.) There is a Scheme for Southern India. Agreement has been achieved between Anglicans and a prelate from the Orthodox East, both sides denying Rome. Methodist Reunion seems an accomplished fact, with legal documents complete. There is interchange of pulpits. There are united religious services shared by all denominations—with one invariable exception: ourselves. Always we stand aloof. And our aloofness is held to our reproach.

Here is mankind afflicted by a thousand evils which are curable, it is alleged, by Christianity; and the forces of Christianity are being wasted in sectarian strifes and jealousies that would disgust an intelligent pagan. Militant Atheism is already mobilized and moving into action, while Christians fight each other. Unity, surely, should be the Christian watchword—and the Romanists stand aloof.

Some are content merely to deplore our attitude, giving it no worse epithets than misguided, and lamentable, and un-Christian. By others it is roundly denounced as sheer sectarianism of the worst type, narrow, hard, bitter, and utterly mischievous.

What are we to do? Of course, we are not greatly impressed by all this talk. Behind it we can see too much confusion of thought, too much that is really religious indifferentism, too much that is futile, too much naturalistic religion, too many pagan principles, too much evidence of an almost naked opportunism—political, economic, and sometimes even sectarian—that would seem cynical were it not so evidently unconscious and apparently sincere.

But the situation does bring us face to face with one of the difficulties which complicate the work of the Church to-day. Here we have one strand in the tangle, not of our making, which we have to unravel for the welfare of our fellows.

The Cinema has shown the uses, as well as the abuses, of the "close-up." If this article achieves a "close-up" of the principles which are being distorted and obliterated in the pathetic drama of "Reunion" it will surely not be an abuse.

II.

To perceive the mischief wrought by dissensions among Christians needs neither great perspicacity nor Apostolic zeal. And breezy exhortations to "get together and pull together," to "sink differences," and so on, may as easily be fatuous as facile and gratuitous.

The trouble is that among human beings there can be no united effort, either of wills or of muscles, without some stock of ideas held in common. Otherwise, sooner or later, despite all the goodwill in the world, a cleavage must come. And the party with the strongest principles is likely to be the first to utter its "Non Possumus."

It is just the grim logic of life and human conduct. Experience teaches that if you would have common effort for a common end, you must also have at least one, and better both, of two things: a common belief that the effort is desirable, and a common discipline enforcing the effort. And discipline itself, be it noted, ranging as it does anywhere from a big stick to sheer *esprit de corps*, may range right on to motives that are mainly intellectual.

Thus indeed you may secure some modicum of the

"communion" which is essential to social unity. But the point is that, in order to get it, you will be driven, if you are wise, to secure the greatest possible measure of common ideas: i.e., the unity of belief upon which your common effort, your pulling together, your "unity of communion" must be planted if it is to stand at all.

Now if your Society is working for the Prevention of Cruelty to Animals, or for the Interests of Motorists, or for any other merely natural object, then natural reason, moved by common interests, will suffice to secure not only common agreement as to the desirability of the end and of its necessary means, but also the necessary general willingness to put forth common effort in that direction. In more abstract terms, you have a natural society; and for the purposes of a natural society the natural powers of intellect and will are sufficient. And while, of course, great complexity in the object for which the society exists will cause proportionate difficulty in the achievement of unanimity and of its subsequent common effort, the principle nevertheless remains unchanged.

If, however—and here we must recognize the claims of logic—your Society is working for an end which is beyond and above the reach of unaided nature and its powers, then logic says flatly and at once that the necessary unanimity about the value (or even the possibility) of this supernatural end and of the means to attain it, will never be achieved by the unaided natural powers of man. If unanimity in this matter is to be had at all, it must come from a supernatural source, and it must be established through supernatural motives. For the whole process is supernatural, above nature.

This is not the place to demonstrate the reality of the supernatural. But the man who would discuss Christian Unity while denying the reality of the supernatural might just as reasonably try to discuss, say, navigation while denying the reality of the sea. The phrase Christian Unity would take on a spurious meaning which would beget irrelevancy and futility. If Christ is not God, supreme, absolute, final, and distinct (as God) from the created universe, then Christian Unity is not much more important than, say, Esperanto or the League of Nations. The reality of the super-

natural, with its objective effect on the essence of Christianity, lies right at the roots of this discussion; and it goes far to explain the apparent aloofness of the Catholic Church in regard to certain movements towards "Christian Reunion." For the purposes of an article on Christian Unity as Catholics see it, therefore, the objective reality of the supernatural may doubtless be taken for granted.

Now the Catholic idea is that we have precisely this sort of Society in the Church of Jesus Christ: a Society working for a supernatural end. And, as any other society, it needs common effort based on common ideas. But this unanimity cannot be obtained by the unaided powers of intellect and will among its members. The common ideas can be held only on supernatural information, on supernatural authority.

That point is capital. It means that nothing less is required than a common Faith; i.e., the acceptance of information because it comes from God. Nothing less is required than the common acceptance of *what the Social Authority has to say* about the end to be attained and the means to attain it. Thus only can you have, *in such a Society*, the necessary common ideas upon which the common effort, the common activity, the "Unity of Communion" must be planted if it is to stand at all.

If that fact be once granted, it will be easy to see why the schemes for religious "Reunion" of which we hear so much to-day, are futile from the beginning, and become befogged with incoherence as they develop. Too many responsible persons have lost their grip on the reality of the supernatural. Popularly, and even by many who sincerely lament the dissensions among Christians, the supernatural is identified with something not really distinct from the created universe, with the preternatural, with "the after-life," with ghosts or spirits or almost anything intangible, provided it be not a Personal God, good, supreme and final, who establishes human destinies, and rules and controls them with Omnipotence and Wisdom and Finality. It is not too much to say that popular efforts "towards a united Church" fail to perceive that the Church of God is a Supernatural Society. And failing there, they fail everywhere; save only to move us, according to our

temperament and our insight, to amusement or irritation or pity or prayer.

III.

An analysis of the idea of social unity will discover a bond binding several persons together, for the purpose of securing, by common effort, some object otherwise impossible or difficult of attainment. We have seen that this common effort presupposes a certain quota of common ideas. But it also needs guidance and control. Experience shows that in every society there must be a social authority.

It is at once clear, that to destroy the social authority is to destroy the social unit: the society as a society ceases to exist. But an authority is destroyed if it is split into several independent and autonomous parts. These now autonomous units may afterwards regret their independence. And here is the crux.

So long as each separate unit retains its independent autonomy, it remains a distinct unit. There is little more than tautology in that. But many minds seem to miss its practical significance. Anyhow, the fact is that so long as they remain autonomous, several units can never have one common social unity. If a serious proposition contains a contradiction in terms, those terms are being abused: and terms abused are spiteful: persist in trying to make them mean what they do not mean, and you have only yourself to blame when they lead you to disaster. In one society there can be but one government. Several governments may confederate; but they will not thereby become one single government with a single social unity, save in so far as their several independent autonomy is relinquished. If there is more than one independent authority, then the "persons" holding such authority do not form one society within the range of such authority.

If that sounds horribly operose, we may face it quite cheerfully. For the idea is of first importance. It is the simple idea which lies at the very heart of the Unity of the Universal Church. It contains, in fact, the reason why "Rome" can never "re-unite" with anybody. Thus—

The Universal Church is a society of believers. It

must therefore have a unity not merely of ideas, but of beliefs; and beliefs are, in this instance, ideas embracing truths held *on the word of the social authority, Christ.*

And this Unity of beliefs (technically known as the Unity of Faith), like the Unity of Communion, and the Unity of Government, must be a visible fact: it must be, as it actually is, outwardly expressed, outwardly demonstrated, in the external profession of the same Faith by the members of the society. So much is fairly commonplace.

But, much more important than that, this Unity of Faith must be in no way accidental or fortuitous: it must be something more than merely constant and steady: it must be *necessarily* so: it must arise from a proportionate and perpetual cause, unfailing and unable to fail. For all this, of course, there are cogent theological reasons which need not be expounded here. And the theology of the Catholic Church, be it remarked, will never run away from logic. Suffice it to say here that, Christ, being a practical Man as well as Almighty God, was not merely playing with pretentious words when He promised an unfailing Church.

Anyhow, enough has been said to show that a society stands or falls, as a society, with its Unity. And it follows at once that the Unity required for an unfailing Church is a Unity of something more than fact: it must be a *necessary* Unity, a Unity of law, of right—*non factitum, sed facti et juris.*

One step further, now, and we are home.

Since the unifying principle of any society lies with the social authority, it is clear that, in the Church, this Unity of Faith can depend on nothing other than the authority of the Church: i.e., for practical purposes to-day, on the living authority of those sent by Christ to exercise His authority in teaching all nations, and in governing and administering Christ's Kingdom on earth.

Much that is relevant might be added touching the extent of this Unity of Faith. But what has been said is enough for our purpose. The Unity of Faith of the Universal Church is a unity of which the peculiar, and proper, and causative principle is the Authority of the Church.

That is the supremely important element in Christian Unity as seen by Catholics. It is a fatal mistake to imagine that Unity of Government exists in the Catholic Church merely because Catholics are united in their Faith, in their beliefs. The Unity of the Church would then be something quite fortuitous. The Unity of the Universal Church is there because Christ put it there, and Christ keeps it there. Ten thousand schisms cannot affect it: the Unity remains, left behind by those who depart. Unity of Government is something far more than an integral component of the threefold Unity of Faith, Communion and Government: it is the generative and conservative principle of the other two; it produces them and it keeps them in being.

On any other basis, either or each of those two together, might or might not be a unity of fact: they would certainly be accidental, fortuitous, unstable. And the constitution of an unfailing Church, founded by an efficient God for a declared purpose and with declared prerogatives, does not tolerate those epithets. Christ did His work capably and effectively. His Church is secure in her Unity of Faith and of Communion, because these things spring from and are preserved by her Unity of Government. What secures this last? Christ, and Christ only; it is the Authority of Jesus Christ Himself living in His Church.

IV.

In this matter, therefore, the term "Re-union" is a mischievous misnomer; it oozes with slippery fallacies. And that is why the average Catholic who enjoys the neighbourly acquaintance of earnest and thoughtful Anglicans, finds proposals for "Re-union" so hopelessly incoherent and disappointing.

No good can result from misuse of terms. So we may claim academic freedom to say, without any sort of harshness, that the Catholic cannot concede that the Anglican Church, for instance, is really a *religious* society at all.

As every society must possess unity, so a religious society must possess religious unity. The bond that binds the members into a religious unit must be a religious bond. And the Catholic cannot see in the Anglican Church any religious bond at all. A bond, by

the way, is something that binds, with an objective cogency of its own, over-ruling subjective inclinations; it is much more than mere opinions held in common, for these can be disastrously subjective and inconstant.

That some of the activities of the Anglican Church are concerned with religion is evident enough. But scores of other things which are not religious societies are concerned with religion: Parliament, for instance; the Cinema, sometimes; the Admiralty; the War Office; the Press. (Was it Punch who spoke of "the *Daily Mail* and other religious papers"?) That the Anglican Church has also a certain *social* unity must also be readily granted; but this unity is not a religious unity; because it does not depend on, it does not spring from religious principles or religious authority.

Whatever unity there is in the Anglican Church is a completely natural unity of this world. It is a unity which springs from State Control, from nationality or national allegiance, from some sort of national contact or descent, from a certain reaction against Papal claims, from an agglomeration of all these things: all of them more or less reasonable, doubtless; all of them subjectively honourable, doubtless; but all of them things of Cæsar, things of flesh and blood and money and human opinion, things of this world. And it is precisely in this detail that Christ's Kingdom is not of this world.

There is also, of course, in the Anglican Church, a certain agreement of opinions or ideas touching religion. But the limits of that agreement are notoriously undefined and uncontrolled: and the agreement itself is very fluctuating, very subjective, and entirely fortuitous. Whatever unity there is in the Anglican Church is accidental, and in the last analysis personal. In the aggregate it is a thing of this world, dependent for the time being upon State establishment and support: dependent, absolutely, on the accidents of civil society; wholly accidental, fortuitous, unstable. Again and again, this is not the unity of the Church of God.

Christian Unity goes deeper than doctrinal agreement, or the staff-work that solves administrative problems. It is a question of Authority and of Submission. "Whatsoever thou shalt bind on earth shall be bound in heaven": it was a perfectly sane and practical Man speaking; and that Man is Almighty God.

Here, then, is Christian Unity : not a mere ideal for future achievement by concerted Christian action; but existent now, living and working; the possession of every member of Christ's Church, by the very fact of membership. And membership implies acknowledgment of the Social Authority. Those who reject the Social Authority and drop their membership, do not destroy that Unity : they merely leave it behind : it remains intact while they wander free in the wilderness of confusion.

But confusion of that sort brings a wicked waste of human welfare; and our non-Catholic friends are perceiving it. Bitter experience and menacing portents are at last teaching them, dangerously late, what they would never have forgotten had they never departed from Christian Unity. So they seek to put order into this confusion by co-ordinating their forces—intellectual, educational, ethical, emotional, financial—into a common effort to serve their fellows, and to ward off at least the worst of the graver evils now urgently threatening.

All honour to them for their motive. But their motive is not Christian Unity. Christian Unity is not even their objective aim : nor is it the means which they are using. Christian Unity stands elsewhere, intact and efficient. It is available to every one of them; and they would find that the work at which they are now fumbling so bravely and pathetically, is already achieved.

But Christian Unity travels further than the security and peace of civil society. It takes that in its stride. The religion whose final end is the security and peace of civil society puts man in the place of God. And that is not the religion of Christ, the Christian God, Who became a Man because He loved mankind.

Mankind does need Christian Unity. But it is a mockery of mankind's need, to foist upon it a spurious religious unity deriving parasitic sustenance from a unity of the natural order, national, political, financial, sentimental. Christian Unity is fundamentally and primarily a Unity of Government under the authority of Christ; having no foundation in things of this world; as thoroughly complete and vigorous and efficient in the Catacombs, when the power of Cæsar was bent on its destruction, as it is to-day when princes might be tempted to use it as a tool if they could. It transcends

all the boundaries of nations and of empires: it is independent of their variations, untouched by their vicissitudes. And mankind needs it. For it is the means which secure to mankind the information, the commands, and the advice of Jesus Christ.

Not from Christian Unity, then, do Catholics stand aloof; nor from any cause that would promote man's welfare. We stand aloof from the folly that would replace Christian Unity by something spurious. Such folly, however unwitting, is cruel to mankind and disloyal to Christ. We will not take the name of Christian Unity in vain.

WORD-MUSIC IN THE MISSAL

BY THE REV. C. C. MARTINDALE, S.J.

THE following short article may, I fear, seem fanciful, though on the other hand the subject may have been worked out scientifically, as the sheer *rhythm* of the great Sunday Prayers certainly has. But there is often a "music" within the words not merely due to their arrangement according to a rhythm of long and short syllables, but due also to the disposition of the vowels and consonants. I can make what I mean clearer by an allusion to Vergil. I do not allude merely to imitative or humorous lines, like

Hyblaeis apibus florem depasta salicti
saepe levi somnum suadebit inire susurro :
hinc alta sub rupe canet frondator ad auras ;
nec tamen interea raucae tua cura palumbes
nec gemere aeria cessabit turtur ab ulmo.¹

or, "Et sola in sicca secum spatiatur harena,"² about the bees and the doves and the crow. Nor to superbly beautiful but (I think) unconscious lines, like "Maioresque cadunt altis de montibus umbrae"³—though perhaps not so unconscious after all, because the preceding words are "culmina fumant," and Vergil cannot possibly have been unaware of the re-echoing *u*:*culm* . . . *fu* . . . *umbr* . . . , delicately echoed without over-stressing in the un-accented -*unt* of *cadunt*. But I mean, for example, the first line of the Aeneid. "Arma virumque cano, Troiae qui primus ab oris." The hard, almost banal sound of the first three words (for the *o* in *cano*, unstressed, was not sonorous, though it performed a fine function in leading up to the gorgeous *o* in *Troiae* carried on into *oris*) suddenly swells and develops into the rich syllables with which the line concludes. But you can see this much more elaborately in the line:

¹ Ecl. I, 55-59.

² Georgics I, 388-9.

³ Ecl. I, 84.

" Dic quibus in terris et eris mihi magnus Apollo . . ."⁴
 The line is manifestly in two parts. The first is made up of the vowel-sounds *i* (long and short), and *e* (long and short) : of the consonants *d* and *t* and the trilled *r* and the very lightly uttered *s*. But within it is the astonishingly successful echo *terris . . . et eris*; every item is echoed, *lightly*. Then the tiny word *mihi*, carrying on the short *i*'s, yet, by beginning with *m*, leads you into the sonorous word *magnus* and the still grander sounds of Apollo.

I had better say at once that sounds always associate themselves for me with colours. They always have, and I am very glad they do; but there is nothing to boast about in it, as it is quite a common experience, so the books tell one! Well, if the long *i* is to me like a flash of silver, and the short one, a grey sound (a still silvery grey, but no brighter than an oyster-shell), and if the long and the short *e* are yellow sounds, vivid and pale respectively, the *a* and *o* sounds are deep crimson and deep blue, and the transition from the silver and gold and grey and primrose into the profound splendour of the ending is necessarily a great joy. There are a couple of butterflies that reflect something of the same in a different order of nature—the Swallowtail and (oddly) the Apollo. The latter is all silvery greys till it takes it into its head to proclaim magnificence by great crimson spots; and the former is every sort of yellow till it, too, adorns itself with a dazzling border of blue (the more remarkable because the blue is metallic, and the yellow, velvety) and two almost insolent eyes of crimson. Both butterflies consolidate themselves with streaks of deep black, which Vergil's line doesn't, so that till quite the end it remains a sort of shimmer.

One now might ask whether men who write in that sort of way do it on purpose. I doubt it. Dressmakers, I am assured, suddenly exclaim: "Madam—what your frock needs is . . . simply, an emerald green rose just here!" And they whack it in. A cook, having tasted his soup, abruptly dashes in some sherry, or an onion. Queer. But such is their art. I don't suppose Vergil *thought out* "Apollo," "ab oris." And I do not imagine that the writers of our Collects *thought out* the

⁴ Ecl. III, 104 and cf. 106.

sort of thing I am going to venture to detect in what they wrote; though I am quite ready to suppose they liked some collects better than others, once they had written them, and that Pope Gelasius (or another) exclaimed : " My dear sir! That is *perfect!* " I do not suppose that the men who carved the very elongated saints round the doors of Chartres Cathedral said " We ought to have a very elongated saint just *here*," but, they *made* him, and it was *right*. And anyone is allowed to maintain that what follows is just subjective sentimentalism. But as for me, I feel that the Missal is so marvellous, that it is a good thing if we can approach it by any avenue, appreciate it from any angle; and I would to God that people who write modern Masses had the sense of sound and sequence that the old writers had and did not write collects like those, for example, of St. Jeanne Françoise de Chantal, or St. Francis Regis, or even of the Holy Name, or the new collect for the feast of the Sacred Heart, into which they try to pack a lot of information for the human listener (instead of sheer prayer to the Almighty), or send you jolting over the sentences like a car negotiating a " level " crossing.

To proceed to examples.

In *The Words of the Missal* (p. 94) I just mentioned the arrangement of words in the quadruple or even sextuple scheme, of which the Missal is so fond : e.g., congregata restaura, restaurata conserva : conlapsa reparas, reparata conservas : errata corrigis et dispersa congregas et congregata conservas (*Prayer super populum* for Thursday after Second Sunday in Lent; Sixth Prayer of the Pentecost Prophecies; Prayer in the Mass for Removing Schism). Notice how the initial " con " is picked up and echoed by the first syllable of conserves ; how the —ata recurs and how the —es are echoed. The short *e* in greg— together with the unstressed *re*— that twice follows, is enough to lighten so ponderous an accumulation of syllables. The *g*'s in the first word suffice to prevent the prayer being monotonous ; and so, at the end, does the new letter *v* in conserves : but, otherwise, see how the significant consonants are—*r*, *t*, *r*, *st*, *r*, *s*, *r*, *st*, *r*, *t*, *s*, *r*, *s*. In the second much lighter phrase (conlapsa reparas, reparata conservas) the same method is observable, *p* being made use of as *g* was, and

the rhyme being even more accurate, thereby sacrificing (to my ear) something of spontaneity.

Certainly, Latin because of its sort of terminations lent itself easily to some sort of rhyme, and my belief is, that it was *meant* to produce rhyming verse: you see definite signs of rhyme in its very early "Saturnian" versification; and it reverted to rhyme by the time of the Pervigilium Veneris and Leonian hexameters. Even Ovid could not keep out of rhyme; and the Elocutio Novella (Appuleius; Fronto) hardly tried to; and St. Augustine is a mass of interior rhymes. Yet even he and even the Missal avoided, I think, as a rule, too obvious rhymes. The Augustinian "Ad te nostras etiam rebelles compelle propitius voluntates" (twice quoted in the Missal) gets rid of the —es in compelle which otherwise rhymes with rebelles; yet the rhyme is not lost because voluntates picks it up. And the insertion of "propitius" just there also "syncopates" the rhythm. As for "errata" etc., mentioned above, there is real skill in it. Err—, unaccented, is picked up yet sufficiently altered in the stressed corr—: —is is forthwith echoed in dis—, while dispersa (modified by its anacrusis "et") reproduces the exact rhythm of errata; and congregata takes you back to errata, and —servas to dispersa; and indeed much more could be said about these sentences. But now look at an entire prayer.

The Prayer for the Fifteenth Sunday after Pentecost gives a rather obvious example of what I mean.

Ecclesiam tuam, Domine, miseratio continuata mundet et muniat: et quia sine te non potest salva consistere, tuo semper munere gubernetur. (Cf. the Post-Communion for obtaining the Suffrages of the Saints: Mundet et muniat nos . . . munus oblatum.)

I am certainly not the first to notice the mysterious melancholy value of the letter *m* and the syllable *mu* ("no . . . hideous *hum* Rings through the arched roofs in words deceiving" [Milton]); and you should hear the voices of little African children, and see their big round eyes, when after saying Ma Me Mi and Mo, they finish up with Mu-u-u-u . . .). But anyway, observe how both it and its component elements form the beginning and end of this little prayer: "Ecclesiam tuam Domine

miseratio continuata mundet et muniat . . . tuo semper munere gubernetur." In ecclesiam and tuam, the m must have been hardly sounded at all, but enough to lead up into the m of Domine and then the very stressed m's and mu's that follow. In this Prayer, I do not think it exaggerated to observe the intermediate accumulation of light syllables and of s—that s which has been sufficiently hissed in the first word, and in miseratio, and reappears in semper, and comes five times in the central clause. Nor do I think it exaggerated to notice the recurrence of the long e of ecclesia in gubernetur, nor certainly the echo of miseratio in continuata (when it would have been so easy to write continua, or perpetua, or iugiter as in the Post-Communion): but it is not more than the habitual rhythm of Missal-Latin that inserts the long sounds *te non salva* into the central phrase to consolidate the short or duller syllables of which it is constructed. To risk a word of colour—this Prayer suggests to me a bunch of plums, deep blue-purple, between which a leaf or two projects, dull-green and silvery.

To revert to the Post-Communion mentioned above. Its framework almost thrust its music on us. "Mundet et muniat nos, quae sumus Domine, divini sacramenti munus oblatum; . . . a cunctis nos reddat *et* perversitatibus expiatos, *et* adversitatibus expeditos." The ending, as a whole, does not echo the beginning as a whole, nor could it do so successfully, seeing that so much has been interposed of a heterogeneous and even variable sort. But the beginning, taken by itself, is a framework of mu and other sonorous syllables, surrounding the sharp though long-drawn syllable *i*; and the very i's surround a quite different little nucleus of flat, discolourable sounds—the short a's and almost negligible e of sacramenti. But the conclusion is admirable not only because of the almost too accurate balance of the rhythm, and even of most of the sounds—*et perversitatibus expiatos, et adversitatibus expeditos*—but because even this reduplication of sounds is saved from being merely mechanical and from the "straight rhyme" that the Missal does not really like, by the substitution of —itos for —atos. How easily the writer could have put Explicatos. But he didn't. That would have been merely to hammer on a nerve.

The Prayer for the Twenty-third Sunday after Pentecost is worth noticing.

Absolve quaesumus Domine tuorum delicta populorum; ut a peccatorum nexibus quae pro nostra fragilitate contraximus, tua benignitate liberemur.

The Prayer patently begins and continues down to peccatorum with an accumulation of solemn sonorous sounds, using the vowel *o* predominantly. The key-note is struck on Absolve: and by the time of the writing of these prayers the *o* in Domine would certainly have been as protracted as if it had been a "long" letter. But then the music changes not a little: the important words are *nexibus*, *fragilitate*, *contraximus*—no one can fail to recognize the assonance between *nexibus* and *contraximus*—and for various reasons I am quite doubtful whether by the time of the writing of these prayers a *g* would have ceased to be pronounced "hard."

My reason for saying this is, that although ecclesiastical Latin was largely recruited from popular talk, and though inscriptions show how shaky the pronunciation of *c*, *t*, *b*, *v*, not to mention diphthongs, had become, I think that so many dignified and senatorial persons (like Ambrose and Gregory) were involved in the development of the Liturgy that even if the users of the Prayers maltreated pronunciation, the writers of them did not. Personally, I think that educated persons of the time of Constantine would have deplored the enfeebled, smudgy sculptures on the Arch, much as we do, and more than eighteenth century decadents would have deplored the tosh that their architects put up thinking it was "classic." But this is almost guess-work. If the *g* was "hard," it provides another guttural, and is all the better echoed by the *g* in *benignitate*, which anyhow rhymes. And the contrast between the brittle noises of *fragilitate*—we are as shatterable as glass—and the clinging, inextricable sounds of *contraximus* (snakes round Laocoon!) is the better marked. This is followed by a quite different arrangement of vowels in *liberemur*, the *e* having been certainly very long-drawn (which the unaccented, though long, *e* in *de-licta* was not; and the *ae* in *quaesumus* having been much less noticed because the word, just there, was so conventional, and the *ae* in *quaesumus* being not noticed at all—I certainly think that *ae* by then was indistinguishable from *e*).

The Secret Prayer for this Sunday is admirable :

Pro nostrae servitutis augmento sacrificium tibi Domine laudis offerimus : ut quod immeritis contulisti, propitius exsequaris.

" For the full-embodiment of our service, Lord. . . ." To make ourselves three-dimensional. . . . A sequence of massive sounds. Augmento! Ponderous, *fattened* word! And then, a run of tiny syllables—a, i, i, i, 'm, i, i, (all " short ")—and then, DO(mine) LAUD—is; and then "offerimus," a mere trickle (off—, unaccented, would have been hardly more than a "voiced" ff—like our m in blossom—blossm). I do not suggest that the words "sacrificium" down to "offerimus" are felt by the Missal as unimportant; but I do suggest that "Lord," "Praise" are uttered exultantly, triumphantly, by force of the very rhythm. Then comes "ut quod," a sort of double anacrusis, a kick-off: and then, the perfect reproduction of rhythm along with the alteration of rhyme—immeritis; propitius: contulisti; exsequaris. What perfection of counterpoint (if that is the right word)! Look how the t of propitius harmonizes with the t in immeritis, even though it is slightly displaced; and how its —ius echoes without either distorting or merely repeating the previous —itis. And how the distribution of stress is identical in contulisti and exsequaris, and how the l and the r are different yet (as everyone knows) equivalent, and how the —isti is enriched into —aris. So Bach will end grandly upon the major. It as though the soul acknowledged, gratefully but rather taking it for granted, the original gift, and then suddenly rose into a vigorous demand for the normal, undeserved, yet only suitable complement to the Gift!

In a Prayer like that for the Eight Sunday after Pentecost :

Largire nobis quaesumus Domine semper spiritum cogitandi quae recta sunt, propitius et agendi; ut qui sine Te esse non possumus, secundum Te vivere valeamus—

you notice not only the very marked rhythm but a good deal of consonant-colouring and vowel-play. I do not think that the long i's with their echoing short i's ought to be regarded as accidental: largire: spiritum: vivere (I recall, that by non-accidental I do not mean that the writer said to himself: "Now I will introduce some

i's" . . . but, that being the genius that he was, he spontaneously passed into that compensatory music). The only three "massive" syllables—cogitandi, agendi, secundum—stand out unmistakably and consolidate the rest of the prayer: nor is it valueless to have that sudden insertion of all those gutturals and dentals among the unusual quantity of sibilants: the prayer is almost constructed of s: c, g, t: and then again s. Indeed, we might almost feel that "sine te esse non possumus, secundum, etc." was overdone. I may be fanciful in taking delight in the parallelism between cogitandi and et agendi with their transposition of g and t: but not, in admiring the sudden apparition of a quite new consonant, v, in the last two alliterative words.

The prayer for the Ninth Sunday after Pentecost is—

Pateant aures misericordiae tuae Domine precibus supplicantium: et ut petentibus desiderata concedas, fac eos quae tibi sunt placita postulare.

The P of the first word strikes one sound that echoes throughout the prayer: pateant— prec— supp— . . . petentibus— plac— postulare. But along with the p goes the c: prec— plic— plac; and I should say that this is all but evidence that c *was* meant by the writer to be pronounced hard, much as (apart from all the rest) two "puns" in Lucretius—quae casta inceste: and deceptaque non capiatur—are quite enough to show how *he* pronounced that guttural. Nor is the reverberating a in —ata, —are to be neglected.

The Prayer for Tenth Sunday after Pentecost is—

Deus qui omnipotentiam tuam parcendo maxime et miserando manifestas, multiplica super nos misericordiam tuam, ut ad tua promissa currentes, caelestium bonorum facias esse consortes.

Already in omnipotentiam we recognize the booming value of the m, which continues right down to promissa: but then, the c, which has occurred five times already (including kui and maksime) emerges triumphantly and almost gaily; and how different is now the value of the o's among the c's and e's, from when it was gloomy among the m's. To me it is like the difference of the deep-blue aconite when set among daffodils and primroses, and when placed, for example, among black-purple tulips.

We could spend time over the Prayer for the Twenty-

second Sunday after Pentecost; and certainly over that for the Fourteenth Sunday after Pentecost, with its sudden invasion of long-drawn a's (after a scurry of little syllables—*et quia sine te*—though the *te* is magnificently emphasized): *labitur humana mortalitas*, and ending with *salutária dirigátur*. (This prayer is full of material for comment.) It is clear how much we lose by pronouncing *mortalitas* like *muttallitass!* Latin was a *slow* language: it found its own superabundance of long vowels definitely awkward: but so late a poet as Ausonius was very much annoyed when people didn't differentiate even hidden quantities. I am convinced that the *great ecclesiastics* neglected no such thing: and as for the sway and swing of sentences, one ought to read Latin as one should an Ode of Pindar, or an Aeschylean chorus: and it is quite tragic that we cannot read Hebrew prophecies so as to reproduce their astounding assonances and inverted duplications! The same for the Psalms.

Of course, we could pursue this sort of thing through prolonged passages like the Prefaces, not least that for Sundays or for the Dead, not to insist on the Exultet and the very long prayers like that for All the Living and the Dead: but it is in the normal Sunday Collects that we are best advised to look for it, admiring not only their terseness and "lapidary" style, and their *prayerfulness*, but the art (unconscious as all best art is) which makes them so beautiful. We have all sorts of reasons for being proud of the Missal!

I am prepared to suppose that to many this article will appear rather affected and far-fetched. Some may almost say that they do not think they *ought* to be conscious of the material (and therefore "worldly") beauty of the Missal. Nor certainly do I *think* of it when saying Mass. On the other hand, I am certainly "distracted" when a prayer is awkward, like the new one for the feast of the Sacred Heart. And no one disputes the existence of a Missal *rhythm*. They may feel they don't want to worry about it, as certainly most of our modern Mass-makers have not worried, though there is a "revival." . . . So I do not think it is unlikely that there should be also a word-harmony. I may have hit on bad examples; that is my ill-luck or ignorance. But

from time to time, in church, I feel: "The 'tune' of this *Tantum Ergo* is inoffensive . . . but *Lord* how I wish they had toughened the harmonies a little! This is like making a meal entirely off custard." But in the Missal, I do not feel that anything is lacking. It is when things are *not lacking* that you are undistracted. I do not wonder at an atheist (*soi-disant*) friend of mine who went regularly to Mass because he (a famous artist) felt that Mass was the *only* perfect work-of-art in the modern world. We certainly do not offer Mass in the way in which we do, *because* the Missal is a work of art. But I do not see why we should not be glad that the Missal (or its old, substantial parts) is a masterpiece of art. It may well be argued that even a work of art ought not to be analysed (and thereby killed), but enjoyed because of its "*eradiatio formae*," as I think St. Thomas said. All the same, till we observe closely, much may escape us (like the curves in Doric architecture, which are ubiquitous, yet so easily escape the eye, and so, leave us unaffected by a great deal of beauty: though once you have noticed them, you don't continue to appreciate them *separately*). No matter. Some men like that sort of thing, others don't. Enough, if those who do, recognize one element in the Missal that they can do homage to, and so, can respond to the magnificence of the Missal with all that is in them.

THE LEGION OF MARY

BY THE REV. FATHER LEONARD, C.P.

AMONG all the gatherings to honour Jesus Hostia at the 31st Eucharist Congress held in Dublin, when the faith and love and intellect of the Catholic world shone in a galaxy of undimmed lustre, one gathering was unique. It was not held in "the dim religious light" of a church of flowing, tapering, Gothic splendour, with the sun pouring like a flood of kaleidoscopic colour through the windows, or in an aula maxima of a college whose walls are drenched in the atmosphere of universal erudition—but, in a Refuge for broken humanity, where the failures and tragedies of human life are re-created in faith. Through the gaily decorated, flower-built shrines and gorgeously festooned streets of the slumland of Dublin a scarlet robed Cardinal, purple robed Archbishops and Bishops, black robed priests, and a multitude of men and women hastened—to the "Regina Coeli," the Headquarters of the Legion of Mary. Bishops and priests, men and women from nearly every nation gathered to proclaim their faith in, and love for, Mary, the Mediatrix of all Graces, and to enrol under her standard in "the fight for the Faith."

The Holy Father has sent out a clarion call for intensive Catholic action. The anti-Christ, anti-Catholic world is organized with a frightening perfection. Armies and navies, governments and juntas possessed of the material and financial resources of the world, are ever ready to declare war on "God and Christ." The ramifications of Masonry are labyrinthine, from the throne to the gutter. In many countries anti-Christ has flung down his infernal challenge to the Church. Lightning victories have been won against the unconquerable Church because the Church Militant was unprepared, and in the first shock of attack driven ignominiously from the field. If the faithful of Mexico and Spain had been an organized army instead of undisciplined units, there would never have been appalling orgies of anti-clericalism, and the flamboyant hoisting of the anti-Christ standard. We in

England are out of the war zone. But the polite tolerance of the Church, the moribund fanaticism of the non-Catholic millions should not make us roam in a fool's paradise of false security. Our turn will come—perhaps not for a few lustra—but it is inevitable like the destruction of a tornado. The clergy in their several spheres are the watchmen on the towers of the City of God. It is our duty to organize the Faithful into an irresistible army instead of leaving them without arms, discipline, and plan of action. That the safety of the Church depends on the clergy is the irrefutable testimony of history.

There is a growing feeling in the Church that the Blessed and Immaculate Mother of God has to lead the Christ Army in its fight against anti-Christ. And we have the belief that victory will come, not only to the individual, but also to the Army corporate, through her. She is the Mediatrix of all Graces. In her immaculate arms the Christ-Child is ever safe, and we His Brethren participate in that safety. In every conflict with the powers of darkness visible and invisible, the Church has ever recognized her as the Sign of Victory. "She shall crush thy head" is the divine promise of eternal triumph, and an implicit divine command to make her our leader. In her and through her, we can never be conquered: defeat is utterly impossible when the Christ Army is led by the Blessed Mother of God.

This doctrine is the essence of the Legion of Mary. The faithful of both sexes enrolled under her standard as Mediatrix of all Graces, should do everything for her and through her for her Divine Son for the good of souls at the command of the priest. The Legionary is the reincarnation of Marian Theology; his or her life is vitalized by it, and all spirituality orientates around Mary. She is nearest to Christ: we are nearest to Him when we imitate her. Her ineffable virtues are the prototypes of the perfect Christian. All sanctity outstreams from the Divine Son through the Immaculate Mother to rest in the soul of the true imitator and lover of Mary. These are the first principles of the Legion of Mary.

As an organization the Legion of Mary was foreshadowed by that wonderful lover of the Blessed Mother, Blessed Grignon de Montfort. The founder of the Legion, Frank Duff, a Dublin man, is impregnated with the mystical theology of "True Devotion to the Blessed

Mary"—Grignon de Montfort's remarkable work. The Standard of the Legion was first unfurled on September 7th, 1921—the Eve of the Nativity of the Blessed Mother—at Myra House, Francis Street, Dublin. The primary ideas were personal sanctification of the members by prayer and imitation of Mary, and active co-operation under ecclesiastical guidance in Mary's and the Church's work of crushing the head of the serpent and advancing the reign of Christ. The first campaign of the Legionaries was carried on in the tragic slumland of Dublin—a glorious lay apostolate among the poor and fallen, the down and apostate. They met for prayer around her statue, and for spiritual reading and advice of a priest; then they set out in Mary's name and by her power, to win souls, by every species of zeal, back to Christ.

Since that humble beginning a Pentecostal glory has put the seal of Heaven on the Legion of Mary. From a few Legionaries the number has grown to over a thousand in the city of Dublin. Parish after parish has set up the Standard: men and women of every profession and walk of life have enrolled in the Legion apostolate: to do everything for the good of souls, for Mary and through Mary, at the command of the priest. From Dublin, the Legion has spread to the ends of the earth. There is hardly a diocese in Ireland without the Legion of Mary. Every day the Legion Headquarters are inundated with requests for information about the Legion—from Yokohama, Stockholm, Ceylon, India, the Philippine Islands, Mexico, the Argentine, Australia, America. In England and Scotland numerous branches of the Legion of Mary are at work, as well as in France, Holland, Italy and most European countries. In eleven years the Legion of Mary has swept the world. Surely "the Finger of God is here?"

The nomenclature of the Legion of Mary is taken from the Roman Army which in the pagan world symbolized the acme of courage, victory, discipline, endurance and loyalty. A parochial branch is styled a "Praesidium": each is named after a title of the Blessed Mother. Where two or more Praesidia exist, as in a city, a "Curia" is formed at which delegates from the Praesidia attend. The governing body for a State or country is styled a "Senatus."

The Legion of Mary is open to all Catholics who (a) are

at least eighteen years of age (although juvenile-Praesidia may be formed in colleges and boarding-schools); (b) lead edifying lives; (c) are animated by the spirit of the Legion, or at least desire to foster that spirit in themselves; (d) are prepared to fulfil each and every duty which membership of the Legion involves. An essential feature of the Legion is the weekly meeting of the Praesidium; it is the heart of the Legion from which the life-blood flows into all its veins and arteries; it is the power-house from which its light and energy are derived; it is the treasury out of which its own peculiar needs are provided for; it is the great community exercise where Someone sits in the midst of the Legionaries, according to promise, where the peculiar Grace of apostolic work is bestowed. Around a statue of the Blessed Mother—the Miraculous Medal statue—the Legionaries gather; the Rosary is recited; some spiritual book is read; reports of the different apostolates made by each Legionary; an “Allocution” is given by the Spiritual Director—or, in his absence, by the President of the Praesidium.

The apostolate of the Legion of Mary is not stereotyped or iron-bound but as universal as the mission of the Church. It is *any work* for the good of souls which the Spiritual Director wishes. Thus, it is limitless in its activities. The Legionaries form a body of perfectly disciplined troops in absolute obedience to the authority of the Bishop or priest, ever ready to be flung into the battle for souls and the Church in any capacity, and for any work. The local priest can call on the Legionaries at any moment to tackle any problem, to fling all their physical and spiritual strength into any kind of apostolate, with the absolute certainty of unquestioning obedience and enthusiastic loyalty. His wishes and commands are those of their Immaculate Queen whom they have sworn to serve with all their heart and soul. The *raison d'être* of their existence is to show Mary to the world—to make her reign in every home and heart; where she reigns, there is Jesus, there are faith and love and grace abounding.

Does the busy priest wish a census of his parish taken? He can instantly call on the Legionaries of Mary! Does the priest wish the hospitals, jails, lodging-houses in his parish visited—he can summon the Legionaries! Does

he find he cannot possibly cope with the numbers of bad, careless and apostate Catholics in his parish? The Legionaries will "take up" these people and for months and years keep "at them," visiting them in their homes, until finally they win them back to fervour, grace or the faith. Does the over-worked priest wish sodalities started or revivified, fallen off members brought back, or Catechism taught to the children in the scattered districts; or a daily Mass and Holy Communion Crusade kept up; or the children of slack Catholics "rounded up" for Sunday Mass? Let him call in the Legion of Mary and he will be amazed at the miracles of grace they will effect in his parish. *Any work* no matter how difficult or distasteful for the good of his parish, for the salvation of souls, the Legionaries of Mary will take up at his wish.

I have before me a copy of a letter just received from Rev. Nicholas Schaal, Raton, New Mexico, where a Praesidium of the Legion was started four months ago. It shows in actual fact all the miracles of grace the writer of this article believes the Legion can effect in any parish: "A miracle of grace can be seen here in Raton. Next Monday we shall start our second Praesidium in Van Houten, one of the mining camps. Here in Raton we had to contend with a condition which may have been met by few who organized the Legion. We did not have a single daily Communicant, not even weekly ones. Still, we started and the change has been so marked that we can no longer count with ease those who strengthen themselves with the Bread of Life every Sunday. The results, after the Legion has functioned for four months, are as follows: sixty have come to the Sacraments after staying away for years. Many never went since they came to U.S.A. Some of these, while quite old, had not even made their First Communion. One young man was thirty-three when he made his First Communion and others as old as eighteen. Four marriages have been revalidated to date and we are working on thirty more. The attendance at Mass has increased by over a hundred a Sunday. The Legion has also rounded up forty-three for instruction for First Communion which they will receive on Pentecost Sunday. We see new faces in Church every Sunday and those who for years have stayed away from the Sacraments start to come again. Now I realize why His Holiness the Pope recently

expressed his desire that the Legion should spread over the entire world. The first letter which I received from the President of the Legion contained the words : ' If each priest in the world had around him a branch of the Legion, half the sins of the world would be swept away.' These words will come true without doubt here in Raton."

Not only His Holiness the Pope but also many Cardinals and Bishops have eulogized the Legion of Mary. Many in remarkable words have wished for its establishment in their dioceses. One Cardinal has said : " The Legion of Mary has come from Heaven; it has been inspired by the Immaculate Mother in the mind of its founder." So it is impossible for any clergy to cavil that the Legion is a meteoric thing—an outburst of fanaticism, or an unworkable ideal; and it is unworthy to smile with supercilious worldly wisdom and dub the Legionaries of Mary as spiritual maniacs. The Legion of Mary is simply Catholic action safeguarded in the manner stipulated by the Holy Father, that is, by plenteous prayer and self-sacrifice, by exact system and by complete co-operation with the priest.

In my advocacy of the Legion of Mary I have found the arguments used by priests may be crystallized under six heads: (a) " The Children of Mary Sodality with its obligation of work obviates the necessity for the Legion." On the contrary, the Legion forms a desirable, and even essential, supplement to this Sodality. The obligation to do active work inevitably demands a special meeting to regulate the work and receive reports. There will be absolute chaos without such a meeting, and even the most elementary work soon dropped. The contrary view shows a marked want of appreciation of the requirements of efficiency, discretion and safety. If a work-meeting is to be introduced, why not the Legion with its developed scheme, its proven capacity to handle work and members?

(b) " All the work of the Legion of Mary is already done by other agencies and organizations." Yet, no work is done except it is adequately done. Surely work is not done which, though engaging dozens of apostolic workers, should properly engage hundreds—and even thousands! A little reflection will show this to be universally true. Besides, lack of organization which the small numbers mean entails a corresponding lack of spirit and method. There is unquestionably room for the Legion. As has

been said, there is no cast-iron programme of works. It does not presuppose "new works" but rather a "new cadre" for existing works not already sufficiently systematized, with effects analogous to those following upon the application of electric power to a work previously done by hand.

(c) "There are far too many organizations and Sodalities already in the field." This argument is purely reactionary. You can apply the words "too many" with equal truth and force to every sphere of life. Yet, the new is not denied because it is new, and from time to time a great advance is thereby made. The Legion claims the opportunity to prove itself—claims a fair chance. If it is not "just another," but from God—what an eternal tragedy to turn it from one's door!

(d) "This parish is too small for the Legion." A parish may possess a routine goodness and yet be stagnant; stagnant in moral qualities and human interests, so that the young people fly to the great centres of life for want of the latter, and so often come to moral disaster for want of the former. The trouble arises from the absence of religious idealism because none do more than the bare essentials. With the loss of religious idealism a religious desert remains. To make that parish bloom again reverse the process: create an apostolic band of five or six who will inflame the others with their spirit and set up new headlines of conduct. Work suitable to the place can be undertaken and life brightened. One of the most successful Praesidia of the Legion has existed for years in a village of five hundred people.

(e) "My people are all good. We have flourishing Sodalities. We have no problems. The priests and the nuns are able to cope with the work." How often does this common argument betray self-deception—or, is the cry of the priest affected with spiritual myopia? Yet, if there be no tragic self-deception, no spiritual myopia, there is surely something as important as coping with work? On all superiors rests the serious responsibility of bringing out to the full the spiritual capacity of those in their charge. For the vast majority this will be met by urging the performance of essential duties, or frequentation of the Sacraments. But in every parish there is always a goodly number with the capacity to lead an apostolic life, and aching to lead that life. Surely to

leave that capacity undeveloped, that aching abortive, that talent, buried in the earth as it were, like the talent in the Gospel, is a very serious default? The call to the apostolate must be made. But to call without providing the means is to be as a voice crying in the wilderness, and will have the vague ineffectualness of a ghost. The few who will hear the call will not have the ability to work out the means. Therefore, machinery in the shape of apostolic organization must be set up. The Legion is at hand with its perfect system under the invisible leadership of Mary, Mediatrix of all Graces.

(f) "I have not got the right type of people for the work of the Legion." Every office and shop holds potential Legionaries; every existing Sodality has in its best members excellent material for the Legion—if the priest were only to try them. A real difficulty to find suitable members would imply a very low spiritual standard in the parish, and, therefore, all the greater need for the Legion apostolate. Five or six may form a Praesidium; these will quickly gather more. Surely there is no parish so spiritually abandoned as not to have five or six apostolic men and women?

How often does a priest sit down broken and disconsolate and think of his people! Weary and footsore he has gone after the "lost sheep." He may bring them back rejoicing only to find so many stray away again. He may put every ounce of energy into his sodalities and by intensive campaigns recruit them to full strength. He is needed at some other work. Then the great drift from practical membership begins; he finds only the ever faithful remain. Sometimes, too, his heart is broken at the inexplicable lapse among the most excellent families. The constant parochial visitation comes almost maddening in its monotony and persistency. He finds unless he visits, scores may not come to Sunday Mass—and many children drop off or are sent to Protestant schools. The question may hammer in his brain till he reels: *Cui bono?* He finds he cannot possibly cope with everything, and a kind of fatalistic pessimism slowly paralyzes his zeal. His health may suffer as the years creep on; he cannot do such apostolic feats as he did when he was in the virginal strength of young priesthood. If only that type of priest were to start the Legion of Mary in his parish half of his worries and cares would vanish under the sweet smile of

the Blessed Mother. The Legionaries would multiply his presence and his power, and leave him free to do those works only a priest can do.

Every priest sees the terrific necessity to-day of an apostolic laity. The encyclical of the Holy Father on Catholic Action; the appeal of Cardinal Bourne; the addresses of every Bishop for an organized Catholic apostolate have met with enthusiastic approval by every priest. We know, too, the power of the Blessed Mother of God; nothing is impossible to her who uses the Omnipotence of Her Divine Son to establish His Kingdom on earth. In the days of our preparation for the Priesthood, Mary was next to Jesus to every Seminarist and Religious. To show her to the world, to increase love for her and devotion to her, were inextricably bound up with our ideals and longings to be apostles for Our High Priest. *Omnia per Mariam* was our cry before our ordination, from the depths of our souls. That power is ours now—to show Mary to the world. That power to create an apostolic laity, to intensify Catholic action in our flock, is ours to command. Every pastor of souls can materialize that youthful longing and bring it to a glorious reality in establishing in his parish the Legion of Mary. Miracles of grace will signalize the approval of the Blessed Mother in his parish. Vocations to the Priesthood and Religious Life will increase a hundred-fold in the parish as experience has proved. The priest and parish enrolled under the Standard of Mary will never fail, for Mary can never know defeat.¹

¹ Any priest desiring further information please write to : The Hon. Secretary, The Legion of Mary, De Montfort House, North Brunswick Street, Dublin.

HOMILETICS

BY THE VERY REV. EDWIN BONNEY,

Second Sunday of Advent (December 4th).

Epistle. Romans xv. 4-13 : The Virtue of Hope.

"The God of hope fill you with all joy and peace."

St. Paul's message to the Gentiles—that is to every man that is not Jewish born—is a message of hope. Surely we need this message to-day as much as St. Paul's converts did then. "Praise the Lord," he tells us too, "Praise Him and magnify Him. Sing to His name. For in Him the Gentiles shall hope."

(I) Hope, of course, is natural to all of us. Even in the very depths of calamity we all look forward to better things to come; life would be unbearable if we did not. Hope is the sunshine of life that springs from the natural resilience of the human heart. It is its own reward: and the astonishing thing is that some people will not let themselves hope—that anyone can actually be a pessimist.

(II) But there is another and better hope than this—a hope that rests on a much surer foundation and earns a much higher reward. There are times when even the naturally cheerful man—the optimist by temperament—cannot find a bright side of things. But the man whose hope rests on God's power and goodness, who has grown to understand something of what God's grace can do, and something too of the love that fills that great Lover's Heart, finds even the darkest shadow lit by the reflections of eternity. He knows himself the child of his Father in Heaven "Who maketh His sun to rise upon the good and bad," "Who opens His hand and fills with blessings every living creature."

(III) How indeed can we do anything else but hope. "He is faithful who hath called you and He will fulfil His promises." There is the ground of our hope: "We hope in Him for grace and for glory because of His promises." And what has He promised? The same Act of Hope tells us "Grace and Glory"—Help in this life, happiness in the next. Both are ours infallibly, if—ah! yes! that "IF"! Is there no catch, no snag, no condition?

(IV) Yes! There are conditions, two of them. First, we must trust in Him absolutely. He is everything; we are nothing. He is to do all and we are to leave ourselves wholly in His hands, letting Him do what He will with us, "Casting all our care on Him, for He careth for us." But—and here is the paradox—though He is to do everything, and though we ourselves can do nothing towards our salvation, yet we are to act as

though the whole thing depended on ourselves. "Faith without works is dead."

(V) To be practical then, ask yourselves :

- (a) Are you leaving all to God—without anxiety, without repining?
- (b) Are you fighting temptations, temper, charity, sloth?
- (c) Are you aiming high?—never saying : "Oh, that will do"—never satisfied if there is more you *can* do.

If you can honestly tell yourself that you are trying at all these things, then hope has become almost certainty : you have in your hands Heaven on earth.

Gospel. Matthew xi. 2-10 : The Works of Christ.

"Go and Tell John what you have Heard and Seen."

Our Lord's path is always marked with miracles—miracles of tenderness, miracles of power. "Go and tell John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the dead rise again."

(I) Now a miracle, that is a wonder which nothing in Heaven or earth can perform but the power of God, stamps forever the doctrine for whose truth it is worked with the unchanging seal of God's Truth. That is why Our Lord's whole existence on earth gives us glimpse after glimpse of the Divine Glory, gleaming through the veil of flesh behind which it required His own omnipotence to hide it. "All the multitude sought to touch Him for virtue went out from Him and healed all." Again and again the leper's whitened skin flushed into health once more beneath the soft touch of His hands : again and again the scales fell from the eyes of the blind, even from the blind who had been blind from birth, and he saw and worshipped. Even "the dead who were in the graves" heard the voice of the Son of God, proclaiming His dominion over life and death ; and the daughter of Jairus, the widow's son at Naim, the brother of Martha and Mary, were living proofs to all who had eyes to see, that the prophecies had been fulfilled, "that God Himself had come and would save His people."

(II) That then is the first reason why the footsteps of Our Lord not only during His life on earth, but throughout His continued life in His Church, are always marked by the miraculous. He promised that for His true followers this should be so. "He that believeth in me, the works that I do, he also shall do, and greater than these he shall do." And so to-day at Lourdes and Holywell and all over the Catholic world, Our Lord is still proclaiming by the works of His Power, the truths that He took Flesh to teach the world. We still see the Kingdom of God coming in Power.

(III) But miracles too are an evidence of something more fundamental, more important than this. They tell us indeed of a power that is higher than anything on earth, than Nature

itself or Nature's laws, but, more than that, they assure us that this Power loves and cares for us always, and is ready to listen to anxieties and prayers, and to answer them. "He went about Galilee doing good to all and healing all"; He still goes about His Church with mercy pouring from His outstretched, blessing hands. The miracle of Tenderness is more striking than the miracle of Power, for it tells us that "God's hand is not yet shortened": "His mercy is from generation unto generation."

(IV) "Blessed is he who is not scandalized in me," who feels no shadow of doubt or hesitation when he comes face to face with manifestations of God's Power either yesterday or to-day; who is more ready to believe than to criticize; who is never frightened about being called credulous in God's works of Power and Tenderness; to whom, in a word, Our Lord's mercies are no scandal, no stumbling block, but a source of grace and blessing, of encouragement and enthusiasm.

Third Sunday of Advent (December 11th).

Epistle. Philippians iv. 4-7 : Living With Christ.

"Rejoice in the Lord always: again I say, rejoice." ✓

(I) This is the Sunday of Joy—"Gaudete" Sunday. The whole liturgy to-day is full of joy. "Rejoice, rejoice, rejoice," St. Paul says again and again: and then he gives the reason—"The Lord is nigh." The Church has chosen these words for to-day's epistle, to give us a foretaste of the joys of Christmas for which she is preparing us, but does it strike you that the presence, the closeness, of Our Lord is the secret of all joy in this life and in the next.

(II) Man's powers were created to absorb themselves in the contemplation of God. Once they did so, even on this earth: but disobedience brought sin, and man's soul became the unstable, self-torturing thing that daily experience shows it to be. Then Our Lord came to reverse all this, to restore to us the gifts that Adam had forfeited for us. And not only is His Blood to redeem us from sin, but happiness, joy, is to be ours again in proportion as we live with Christ. "He died for us that whether we watch or sleep we may live with Him and so may have comfort one in another."

(III) If we want happiness then we must once more absorb ourselves in Christ. We must see Jesus—the Jesus Who lived the home life of the Holy Family at Nazareth—seated by us at our work, kneeling by us as we pray. In the darkness of a weary, sleepless night we may fix our eyes on Him; hand in hand with Him we shall pass through the crowded streets; we shall see Him in the breaking of bread; in hours of adversity, He will be the first to whisper words of comfort, to wipe away the tears from our eyes. We may even put Him in our place

and reverently imagine how His Sacred Humanity would have acted under circumstances similar to ours.

(IV) And it is really very easy to live to Our Lord in this way. A little care, a few efforts each day for a month or two and the thing is already becoming a habit. We can open our eyes in the morning and see Jesus watching by our beds. A moment's pause in a conversation, a moment's distraction in the routine of life, and the soul has been out and is back again with rich stores of merit. Everything that is done in Our Lord is meritorious. "With me to live is Christ and to die is gain." It is like the ancient philosopher's stone which was thought to turn all it touched to gold. "Walk with the Lord thy God and be perfect." How, indeed, can we be anything else but perfect, when we are conscious that we are living with Jesus, that He is holding us in His arms; that if we sin, we are sinning not only against Him Who loves us but in Him Who bears our lives in the hollow of His hands. "Walk before Him then, and the light of His presence will shine upon your paths," Rejoice in the Lord always, and the peace of God which surpasseth all understanding will keep your hearts and minds in Jesus Christ Our Lord.

Gospel. John xix. 28: The Rejection of Christ.

"*There Hath Stood One in the Midst of You Whom You Know Not.*"

(I) When St. John spoke these words, the history of the Jewish people for 3,000 years had been a history of waiting and longing. From the first dim prophecy in the garden of Eden, right down through the long ages of the patriarchs and the prophets and the kings, all their songs are tinged with sighing and sorrow, all their traditions are filled with expectation of the Anointed One, the Redeemer and the Saviour who was to come. Can anything, then, be more astonishing than these words that the Baptist hurls at the sneering deputation that had come down from Jerusalem to question him. "There hath stood one in the midst of you whom you know not." "He was in the world and the world was made by Him and the world knew Him not. He came unto His own, and His own received Him not."

(II) He had come! The desires of 3,000 years had been more than fulfilled. "The Lord who should come" was not only "the desired of nations," "the strength, the consolation of Israel," but He was "the Way, the Truth, and the Life." He was the only Begotten of the Father, the Incarnate God. "The Word was made Flesh and dwelt amongst us full of grace and truth"; yet they could not believe, "If thou be the Christ, tell us plainly," they cried. And Jesus answered very patiently: "I tell you and you will not believe: though you will not believe Me, believe the works, that you may know and believe that the Father is in Me and I in the Father." Yet what was the result of it all? St. John tells us, "The chief priests therefore and the

Pharisees gathered a council and said : ' What do we, for this Man doth many miracles.' From that day therefore they devised to put Him to death."

(III) What is the secret of this mystery of the Rejection of Christ? Is there no lesson that we may learn from it? One at least has been pointed out to us by St. Paul : " Harden not *your* hearts, lest perhaps there be in any of *you* an evil heart of unbelief to depart from the living God." That is the secret of the apostacy of the Jews, that is the secret of those terrible falls from grace that at times have startled the Catholic world, when one whom the Church has nourished in her bosom, one she has washed in the Blood of the Lamb and fed with the Bread of Angels, one even she has sealed aside to handle the Body and Blood of His God, lifts up his heel against her and betrays her to the ridicule of the world. We hold the Faith ; it is our glory and we must thank God for it every day we live ; yet it is possible that even we, who are the reward of centuries of persecution, the fruit of our martyrs' blood, we who have drunk in the faith at our mother's breast, and learnt it at her knee, that we should fall away, if not so far as to the scandal of open heresy, at all events from that perfection of faith which is necessary for a good life, from " *faith, fruitful in good works.*" Remember the fear of St. Paul : " I chastise my body and bring it unto subjection, lest perhaps, when I have preached to others I myself should become a castaway." If that cry was wrung from the heart of the Apostle of the Gentiles, what need is there for *our* watchfulness, for constant, earnest prayer, for that subjection of which the Apostle speaks, the humility that is both the foundation and the only safeguard of Faith.

Fourth Sunday of Advent (December 18th).

Epistle. 1 Corinthians iv. 1-5 : *The Priest and the Faithful.*

"Ministers of Christ and Dispensers of the Mysteries of God."

Yesterday—Ember Saturday—is one of the Church's ordination days. Yesterday, all over the world, each bishop in his own diocese laid his hands on the men whom many years ago he had sealed apart from their fellows for God's work among them, and consecrated them for ever to the service of the altar. That is why we are reminded in this Epistle of the duties of the priest to the faithful, and of the duties, too, of the faithful to the priest. So this morning let us humbly think about these things, you and I, people and priest.

(I) And, first of all, remember that priests are picked men. You yourselves were the first to choose them, you and the other Catholic parents of the world from among your own sons. You first inspired them with your own reverence for the priesthood and your own sense of its wonderful dignity. They were sieved through and through, again and again : at secondary schools and at colleges prudent and experienced men considered their

characters, their fitness, and rejected pitilessly every man whom they did not consider capable. Do you know that seventy-five out of every hundred men who begin to work for this life are sooner or later advised that they are not suited for it? The remaining twenty-five are trained up perseveringly and painstakingly on the system that has stood the test of hundreds of years both in our exiled colleges abroad and here at home. No effort is spared to make them knowledgeable and spiritual men. They spend a dozen of the best years of their lives in this trying apprenticeship : at the end they face the sacrifice of much that is dear to human nature. Then, when human training has done its best, God takes the finished product, pours on it the graces of a special sacrament and consecrates it to Himself. Oh! they are men, still men, and still liable to man's errors and failings, but even so are not your priests, merely humanly speaking, worthy of loyalty and confidence?

(II) They do indeed need to be picked men for the office they have to undertake. They are, as St. Paul proclaims : "to be ministers of Christ and dispensers of the mysteries of God." The priest is nothing in himself : all he does is Christ's. As he calls down upon the altar the Body and Blood of his Master, the voice that speaks the words of consecration is indeed his, but the words and the miracle they produce are God's. As he breathes the words of absolution, it is Our Lord who forgives. It is the priesthood of the Son of God Himself that is communicated to every priest on his ordination day. He has power over the Body of Christ : he has power over the souls of men : he stands between God and man : and yet he himself is a man. Oh! pray for the priest, for his burden is too great for any unaided man to bear.

(III) Yet note the warning that St. Paul gives. "Judge not before the time," before that awful day when both you and the priest will come to judgment ; but the priest with all the responsibility of your souls as well as his own. Do not judge him, therefore ; sympathize with him, pray for him, help him in every way you can. Then, when the Lord shall come and make manifest the secrets of hearts, you too shall have praise from God.

Gospel. Luke iii. 1-6 : Repentance Essential for Forgiveness.

"The Baptism of Penance for the Remission of Sins."

(I) When Our Lord first came on earth, when the Word was made flesh and dwelt amongst us, the preparation for His coming was preached by St. John, and the theme of his preaching as you have been hearing all through Advent was the duty, the doctrine, of penance for the remission of sin. As we prepare to celebrate yearly the anniversary of that coming which is perhaps the most joyful day of the year for most of us, as we look forward to another coming of Our Lord—to His coming by grace and by His Blessed Body into our souls—the same preaching, the same

preparation is essential. The season of Advent is a call to repentance because the Kingdom of Heaven is even now at hand. Our Lord comes to His own and into His own Christmas after Christmas. He gathers them up from the ends of the earth and still makes to them the same appeal as He put into the mouth of His prophet John, "Do penance for the Kingdom of God is at hand."

(II) Nothing will serve for forgiveness but repentance. Liturgy and ceremonial, the toil of the lips in prayer, the wearing-out of the body in self-torture—nay, even the very Sacraments that God Himself has left us to forgive sin, are all useless, unless the heart repents, and turns from sin, from death, to the living God. Yet somehow men are always trying to persuade themselves that this is not so. Pilate washed his hands, Judas threw down thirty pieces of silver, but their hearts were as they had been, and the gestures were as empty as a puppet show. Why! men will even kneel at God's feet in the confessional, and yet even there be unable to brace themselves to repentance, to change of heart, to the surrender of the corruption that enslaves them.

(III) Remember all that there is at stake: nothing less than Eternity. Let us be quite blunt about it. Unrepented sin means hell and misery; repentance means Heaven and happiness. Surely we have all had warnings enough: these very words are a warning to each of us, and perhaps the last one. To one or other of us God may never speak again. This may be the last effort of His mercy to hold back His justice. Listen at last to the voice that cries in the wilderness, in the desert of sin, the land where nothing grows; the voice that appeals to all sinners, to every one of us, "Prepare ye the way of the Lord." Get the road ready for Him to enter your soul. Level up the valleys, cut down the hills, straighten out the crooked things in your life. And all of you then shall share the promise, everyone of you "shall see the salvation of God."

Christmas Day (December 25th).

Gospel of First Mass. Luke xi. 1-14: The Peace of God.

"And on Earth Peace to Men of Good Will." ✓

(I) That is the melody of the song the Angels sang to greet the Prince of Peace when He came on earth two thousand years ago. If there is one blessing more than another that Our Lord came to give to men, it would seem to be this gift of peace. During His stay on earth He was constantly reminding men of this. "Peace be to you," was His regular salutation to them. "Peace I give to you," He tells them, "My peace I leave to you," "Let not your hearts be troubled nor let them be afraid," "Learn of me and you will find rest to your souls." Yet do we find in our daily experience that peace—inward peace, I mean—peace of mind and soul—is a characteristic of the followers of

Christ to-day? Or do we not rather find all round us and even in ourselves a constant restlessness?

(II) How is it then that Our Lord's Christmas gift has not come to us? Well, there are some things that make peace impossible :

(a) Sin is one of them. No man can hope for peace whose heart is torn by envy or avarice, or absorbed by a guilty passion which fills him with shame every moment he licks his lips over it. "Much peace have they that love Thy law; but they who deceive my people say 'peace, peace,' and there is no peace."

(b) And selfishness is another. The egoist, the man who tramples over everyone else in his mad rush after happiness, is really taking the most effective means of ensuring that he shall never reach it. Selfishness brings sorrow just as surely as it cuts off the selfish man from the sympathy and encouragement of his fellows.

(c) And peace is lost just as easily by the craving for excitement that is so characteristic of modern life. The longing for pleasure and its pursuit, no matter what it may cost; the corruption of pictorial art, whether in the art gallery or the newspaper or the cinema; the adoration of the "record" even if it is only for sitting on top of a pole; the demand for notoriety at any expense, are all symptoms of the same disease, and all equally enemies of the peace of God. St. Paul's words to St. Timothy are wonderfully prophetic of the twentieth century : "In the last days shall come on dangerous times. Men shall be lovers of themselves, covetous, proud, without affection, without peace, lovers of pleasures more than of God."

(III) If then you long for peace—"the peace of God which passeth all understanding":

(a) Keep a good conscience.

(b) Learn to be satisfied with few things. Lessen your longings and do not crave for novelties.

(c) While minding your own business, think first of others rather than yourself.

(d) Correspond with God's grace, and never refuse to carry through an inspiration which you are fairly sure comes from Him.

And the peace of God which was proclaimed by the angels on this His Birthday will "keep your minds and hearts in Christ Jesus Our Lord."

*Gospel of Third Mass. John i. 1-14 : Christ the Man. ✓
"And the Word Was Made Flesh, and Dwelt amongst us Full
of Grace and Truth."*

(I) Look at the crib there; at that young girl of fifteen, that elderly man of fifty, and at that baby a few hours old. Suppose you had actually gone into that stable, all those long years ago,

could you have seen any difference between that baby and the baby you have at home? I don't think so. He would have felt the cold of that winter's night and have cried, too, for crying is a baby's way of telling you he's uncomfortable. And yet, think; it was God who was lying there all the time, waving those tiny hands, that were the Hands that had made the whole earth.

(II) Or look at Him again at Nazareth. He's sitting there in His father's shop, with a hammer and some nails and a bit of wood. That's what He's been given to play with, and He's enjoying it immensely. Do you think He never hit His finger? Of course He did, and howled when He'd done it. Mistakes are not sins, and sins were the only things which God did not do on earth, "In all things like to us excepting sin." His growth was a man's; His outward development both of mind and body was a man's, and His Heart was a man's.

(III) Look at a third picture for that. On a low hill outside an old city wall, a little crowd is swaying and eddying. You can hear the hard breathing of someone in pain, and mocking laughter, and the dull thud of a hammer. Suddenly the crowd swirls back and over its shifting edge a black outline gradually rises against the sky. It sways and hesitates and finally settles in its place. There is a kind of half muffled cheer, and then a sudden silence; and through that silence the sound of a voice, so tired, so patient, so loving. "Father—forgive." That is all: the two most universal words in human language, the two most instinctive feelings in every human heart.

(IV) "The word was made Flesh and dwelt amongst us." "In all things like to us excepting sin." "Being made in the likeness of man and in habit found as a man." That is the lesson of the Crib—the astounding truth that we are perhaps a little liable to forget—that behind the Majesty and Glory of God made man, within the very Divinity, if we may so speak, there beats a human heart, a heart with all the emotions and sympathy of a man. All that we ourselves suffer, He has endured in His own flesh, and far more than that. All the trials, even the temptations, of mind and heart and body He has undergone like us. He, if anyone in the whole of the universe, understands and knows. He knows every fibre of our being; He follows every vagrant thought that ruffles the surface of our minds; He thrills to every pulse of our hearts. Surely it is in Him we shall find that sympathy for which everyone among us is longing.

(V) Try then to realize, to appreciate the human side of the twofold nature of Our Lord—the personal, human love of Our Lord for every soul amongst us. Every one of us, remember, is in His mind at this moment, just as each of us was there in the Crib and at Nazareth and on Calvary; each separate from each; each with his own life history and his good points and his bad points, just as though there were no one else in the world. That is how He knows us, that is how he loves us. The greatest heart that ever beat in this world is yours for nothing but the asking; try

to cultivate its trust, its confidence; try to share with it every sorrow, every joy of life. If ever there was a factor of practical importance to our everyday lives, which will transform their greyness with the glories of eternity, which will give a double triumph to our moments of joy and a supreme consolation to the darkest hour of sorrow, we shall find it in the phrase which sums up all we have been thinking about—"The Friendship of Christ"—Christ Our God, Our Lord, Our Master, yet in all, above all, Christ The Man, Christ Our Friend.

NOTES ON RECENT WORK

I. SACRED SCRIPTURE.

BY THE REV. T. E. BIRD, D.D., PH.D.

Let me first introduce a little inexpensive book that even the busy priest will find interesting, a Source Book of ancient records that throw light on Biblical History.¹ Compiled by M. Irene Luke, M.A. and E. F. Priest Shaw, M.A., it is published not for scholars who want to go deeply into the texts (these will find Gressman's *Altorientalische Texte zum alten Testament* better for their purpose), but for the ordinary reader who wants a modicum of information on oft-quoted documents. The period covered is from 2000 to 500 B.C., and the material (necessarily much condensed) is drawn from Assyrian, Egyptian, Persian and Greek sources. Here will be found the *Myth of Adapa*, the Flood portion of the *Epic of Gilgamesh* (Driver's translation), selections from *Hammurapi's Code*, an extract from the *Book of the Dead*, Akenaton's *Hymn to Aton*, Assyrian inscriptions, together with Biblical references. The compilers assert their belief in the inspiration of the Bible and disassociate themselves from the higher critics. Their little book might be recommended to seminarists who are studying Old Testament history. These students might also be reminded that the British Museum Trustees publish excellent booklets on the *Book of the Dead* and *The Babylonian Story of the Deluge* at the moderate price of eighteen pence. Professor C. H. W. Johns' translation of the *Code of Hammurapi* is another useful publication.²

Some seminarists and young priests have told me recently that they have taken up reading German in spare time. Works of fiction were, I think, mentioned in more than one case. Might I suggest, instead, the reading of the Bonn Bible? Neither too abstruse nor too superficial these excellent commentaries are easily read and provide suitable matter for homiletical sermons on the lines so admirably sketched by the Vice-Rector of Ushaw College in the September number of the REVIEW. We have already drawn attention to these commentaries in previous notes. Here we may add our appreciation of the fourth edition of Dr. Joseph Sickenberger's Commentary on *Corinthians* and *Romans*.

Of the Pauline Epistles none is so "modern" as *I Corinthians*. Its practical nature keeps it always fresh. The main features

¹ *Pages from the Past*. Bk. I, *The Near East* (Pitman, 2s. 6d.).

² *The Oldest Code of Laws* (T. & T. Clark).

of the commentary before us³ are a clear and concise exposition of St. Paul's meaning, the avoidance of lengthy textual discussions by exact translation of the best readings, and references to books and periodicals where questions have already been sufficiently discussed. Where, however, there is need of fuller treatment, as, for example, on the passage concerning the resurrection of the dead, the exegesis is more detailed. The Introduction is reduced to a few pages, as the questions usually raised there are dealt with when the text lends itself to a note on the matter; thus, the date of the Epistle will be found in the comment on xvi. 9. With Robertson and Plummer the author rejects the supposition of spiritual betrothal between unmarried persons, which some modern commentators read into vii. 36. The correct text is given in xv. 51, and in a note Dr. Sickenberger explains the first person plural by St. Paul's desire to include all Christendom with himself, and also "weil er mit der Möglichkeit—nicht Gewissheit—rechnete, dass die gegenwärtige Generation nicht vergehen werde, bevor das Ende eintritt." On page 11 the distinction between verbal dictation and verbal inspiration is not made quite clear: the text in i. 16 does not argue against verbal inspiration as understood, for example, by Lagrange or Billot. It will not be out of place to suggest that when reading c. xv. one should turn to an excellent article by Père Allo, O.P., which appeared in the April number of the *Revue Biblique* (pp. 187-209). Here an ancient error which has been revived in our days (in England especially on Christadelphian platforms) is given a death-blow.

Although not so practical as its predecessor, the *Second Epistle to the Corinthians* contains some of St. Paul's finest writing. To it belongs the magnificent apologia (x.-xii. 13), part of which is read in our churches on Sexagesima Sunday. We would advise priests to take up Dr. Sickenberger's commentary before next Sexagesima. Their reward will be fresh thoughts and new light on St. Paul's vindication of his apostleship.

When we turn to *Romans* we come to the most difficult, perhaps, of the Pauline Epistles. Students are sometimes tempted to think that the controversy on faith and the works of the Law was settled once and for all by the publication of this Epistle; but the truth is that the opinion that good works will save a man without his bothering about faith is a widespread doctrine in our days. As every one knows, *Romans* is a development of a thesis hastily written some years before by the Apostle in his *Epistle to the Galatians*. The main proposition, as Dr. Sickenberger points out, is enunciated in i. 16, 17:

The Gospel is the power of God giving salvation to every one that believeth, to Jew first, and then to Greek. For the justice of God is therein revealed, from faith unto faith, as it is written: "The just man shall live by faith."

³ *Die Briefe Des Heiligen Paulus An Die Korinther Und Römer* von Dr. Joseph Sickenberger, 4 Auflage 1932, XVII, 333 S. brosch M. 10. 50, in Leinen M. 12.70.

Here in a nut-shell we have the Christian proclamation : justification by Faith in Christ, followed by the doing of good works. One of the best features of Dr. Sickenberger's commentary is his succinct examination of the relation between the Pauline and Jacobine teaching on Faith and Works (pp. 209-211).

On the evidence of St. Peter's sojourn in Rome the author remarks that the statement in the Chronicle of Eusebius "nicht auf volle Glaubwürdigkeit Anspruch machen." We agree; but we think it more than conjectural that Peter went first to Rome after his escape from Agrippa's prison. On the Vulgate text in v. 12, "in quo omnes peccaverunt," it is well pointed out that although the Greek text will not stand this translation, yet the thought that all men have sinned in Adam is distinctly Pauline. In the last chapter the unauthentic verse 24 is omitted from the German text. We would suggest that this Bonn commentary should be read side by side with our *Westminster Version*, with which, unfortunately, Dr. Sickenberger seems to be unacquainted.

It is interesting to compare this new edition of a Catholic commentary on *Romans* with the latest non-Catholic work on the epistle.⁴ We refer to Dr. Dodd's commentary in the Moffatt Series. The one is marked by the restraint and the prudence of a responsible commentator; the other by the say-what-you-like tone of a liberal critic. Not that Dr. Dodd's book is unimportant. On the contrary, it contains much valuable matter. Thus, the question of the two recensions is ably discussed, and the more probable solution is held, viz., that St. Paul's original work was abbreviated later on, possibly by Marcion, whom Dr. Dodd describes as "the eminent but eccentric nonconformist divine of the second century"! Again, the idea that c. xvi. was a short letter addressed to the Church at Ephesus and afterwards by mistake was appended to *Romans* is regarded as less satisfactory than the traditional view, viz., that the chapter is an integral part of *Romans*. In the section on the Church at Rome we read : "that Peter, like Paul, died at Rome is in all probability true, in spite of recent scepticism." The influence of the *Book of Wisdom* on St. Paul's thought is emphasized : the likeness between his composition and that of papyri recently discovered is shown ; and there is an excellent note on the expression Wrath of God (i. 18). All this, and more, is good. But the superior tone of the critic is heard so often that it becomes exasperating. "Sometimes I think Paul is wrong, and I have ventured to say so." "Paul had no right, having challenged the debate, to close it in this cavalier fashion. The fact is that the whole argument of iii. 1-8 is obscure and feeble." "Paul's metaphysic is hardly likely to commend itself to the thought of to-day." A dozen other remarks of this kind could be quoted. If the Pauline epistles contained "certain things hard to be under-

⁴ *The Moffatt New Testament Commentary. The Epistle to the Romans*, by C. H. Dodd, D.D., Rylands Professor of Biblical Criticism and Exegesis, University of Manchester. pp. xxxvii, 246 (Hodder & Stoughton 8s. 6d.).

stood" by contemporary readers, we lose confidence in the twentieth century critic who is cocksure in telling us "what they originally meant for the communities to which they were addressed in the first century," especially when we find him at sea on the fundamental point as to what St. Paul meant by "faith," and when the glorious doxology in ix. 5 ("Christ according to the flesh, who is over all, God blessed for ever, Amen") is mutilated on the score that "such a direct application of the term 'God' to Christ would be unique in Paul's writings." Read, on the contrary, Sickenberger p. 249.

Another recent commentary on Pauline epistles is Dr. Bicknell's work on *I and II Thessalonians*.⁵ The tone is reverent and, on the whole, conservative. In the Preface the writer points out that there is a danger nowadays of having on the one hand a body of specialists "divorced from all pastoral interests and developing their views in academic isolation," and on the other hand the bulk of clergy content with out-of-date commentaries. An interesting section of the Introduction describes the nature of a Pauline epistle. In *II Thessalonians* ii. 6 the restraining power is interpreted as the Roman Empire, not in the abstract, but as embodied in Claudius. "Modern research has shown the futility" of regarding Antichrist as the Bishop of Rome, but the idea "still lingers on among the less educated." Where the commentary fails is on the crucial question of the *parousia*. It is supposed that the converted Thessalonians were all led to believe that they would live to see Christ return in glory. Then it is argued that this hope had been rudely shattered, and that they suffered "a great shock" when some of the brethren actually died! Critics who argue thus seem to forget that these Christians must have heard of the deaths of Stephen and of James and of many others in the earliest years of the Church. Nor is it true to say that "beyond all doubt" at the time of writing *I Thessalonians* St. Paul "took it for granted that he would be alive at the second coming." What the second epistle makes clear is (1) that the Apostle did not know when the Coming would take place, (2) that it certainly was not at hand, (3) that quite a lot of things had to happen before this event should come to pass. Apart, however, from this important error the commentary is a worthy addition to the *Westminster Commentaries*.

Students of the Synoptic Problem will find practical help in the *Synopticon* drawn up by Mr. Joseph Smith, formerly Lecturer in Old Testament languages at Overdale College, Selly Oak.⁶ The parallel passages are set out in three columns without disturbing the literary order of each Evangelist. By a skilful use of distinct types and by enumeration the student

⁵ *The First and Second Epistles to the Thessalonians*, edited by E. J. Bicknell, D.D., Professor of New Testament Exegesis, King's College, London University. pp. xlvi, 100 (Methuen 8s. 6d.).

⁶ *Synoptic Tables*. Price 2s. (Birmingham : 20 Brighton Road.)

can tell at a glance where the parallelism is found. The scheme is based on the *Synoptische Tafeln* of Johannes Weiss, but alterations and improvements have been introduced. These tables will not solve the problem; rather they tend to show that no clear-cut solution is probable.

The most noteworthy publication on textual criticism since our last Notes is the Greek text of *I and II Chronicles*, edited by Brooke, McLean, and the late Henry St. John Thackeray.⁷ In the preparatory note thanks are expressed to Professor Rahlfs of Göttingen, and a fitting tribute is paid to the memory of Dr. H. St. John Thackeray, by whose death the study of the Old Testament in Greek has been deprived of the services of a devoted and noble scholar. It will be noticed that Codex B omits i. 10-16; 17b-23 of *I Chronicles*, and that although Codex A supplies the missing words it does so from a non-Hebrew source. In *II Chronicles* peculiarities occur in xxxv. 19 and xxxvi. 2, 5, where the recension of the Hebrew text before the translators was certainly different from that used by the Massoretes.

Mother St. Paul's third volume (Part I) of *Vita Christi* was noticed in the September CLERGY REVIEW, but a word might be added to commend it to those who find (and who does not?) the sacred Scriptures the best book for meditations. One may rely on the intelligent and pious writer of this book for safe and sane exposition and for a deep insight into the sacred narrative of Our Lord's life.

In the field of Biblical Archaeology work proceeds so rapidly that it is difficult to keep pace with the interesting reports that are continually coming in. Sir Flinders Petrie is hard at work at Gaza; Mr. C. L. Wooley is bringing to light valuable evidence at Ur; and Père Mallon is busy in the Jordan Valley. Among the remarkable objects found at Gaza are some twisted earrings (c. 1500 B.C.), which seem beyond doubt to be of Irish manufacture! The pottery discovered at Teleilat Ghassûl in the Jordan Valley has given rise to much discussion. Some scholars are inclined to think that the cities newly discovered were inhabited at the time of Lot; but others would put back the date 3,500 years earlier. If you want a fascinating account of the finding of perhaps the oldest paintings in the world and of the unfortunate smashing of one of them read *Biblica*, 1932, pp. 273 ff.

In seven articles entitled *The Truth of the Bible*, which appeared in *The Daily Telegraph* from September 13th to 22nd, Dr. A. S. Yahuda sought to establish the early date of the latter part of *Genesis* and of the early part of *Exodus* against the current Wellhausen hypothesis by arguments of archaeological and philological value. When Dr. Yahuda's German work on the question was published three years ago it occasioned a certain stir. We doubt, however, whether from an archaeological

⁷ *The Old Testament in Greek*. Vol. II. Part III. (Cambridge University Press, 20s.).

point of view the matter has been carried very much further than the point reached years ago by Père Vigouroux or even by Archbishop Smith. Certainly Yahuda has added arguments from philology, but, from the title of the articles, we were hoping that the writer would develop the examination of passages outside the Egyptian chapters of the Pentateuch. We are afraid that the upholders of the Documentary Hypothesis will not be moved by the appeal to Egyptian knowledge. They have usually conceded the fact that the writer of these chapters had before him some Egyptian source, or that he was conversant with life in Egypt.

As the sub-title to Professor Burkitt's latest book is "A Study of Christian thought and speculation in the Second Century," it might be discussed under Church History rather than under Sacred Scripture.⁸ Yet, apart from the story of the Gnostics (whom the Professors holds to have been Christian heretics, not pagans with scraps of Christian teachings), the subject-matter of the book is mostly within the realm of New Testament development. As a tribute to the founder of the Lectures the border of the title-page is quaintly made up in the Morse Code. A pleasing feature of the book is the rejection of the idea of any significant connection between the Fourth Gospel and the Mandaean documents. The Mandæans, according to Professor Burkitt, were heretical Christians, and he holds (with Dr. Pallis) that there was nothing Jewish about them. With Père Lagrange and Professor H. Lietzmann he considers that the Mandæan writings were not independent of the Syriac Bible. Hence, he concludes that "Mandæism may be interesting in itself, but it is useless to go to it as a key to unlock the mysteries of early Christian development" (p. 120). The study shows much erudition, painstaking research, and careful thought throwing new lights on Gnostic documents. On the other hand certain statements are more fanciful than accurate. There is the old exaggeration of the supposed antagonism between the teaching of the pre-Ezechiel prophets and that of the priests of their days. The exegesis of *Exodus* iii. 13-15 cannot be right; for obviously a *name* was given, not merely a promise (p. 37). Equally unconvincing is the meaning given to *John* i. 1, as though the writer of the Fourth Gospel (who insists so strongly that Jesus was the Son of God, pre-existed before He was made Flesh, and was "sent" into the world) held an adoptionist view whereby the word of God descended on the man Jesus! Again, the distinction drawn between the Christian belief that the world was quickly coming to an end, and the Gnostic view that abandoned Christian eschatology is forced, rests on too slender evidence, and is chronologically improbable. What the Professor means by Christian eschatology was gone before the Church had to battle with the Gnostic system; and when he defines

⁸ *Church and Gnosis. The Morse Lectures for 1931*, by S. C. Burkitt, D.D. pp. x, 154. (Cambridge University Press, 6s.).

Gnosticism as an effort "to reformulate Christianity in terms of the current astronomy and philosophy of the day" he spoils his definition by adding "with the Last Judgment and the Messianic Kingdom on earth left out." Fittingly the lectures conclude with an approbation of the action taken by the Church of the second century, whereby the annalistic account of Christianity was secured against the pretensions of a pseudo-scientific modernism.

II. MORAL THEOLOGY.

BY THE REV. HENRY DAVIS, S.J.

All students of Moral Theology are acquainted with the monographs of Fr. B. H. Merkelbach, O.P., on Embryology in its relation to Baptism, on the various types of penitents, on the Minister of Penance, on the virtue of Chastity and its contrary vices. These works will have prepared his many readers to welcome the same author's complete treatment of Moral Theology in three volumes, the first and second of which have already been published. The second volume deals with the Moral Virtues, and the treatment is in accordance with the method of St. Thomas. In the treatise on Law, the author has given special attention to the French Civil Code since its principles are, in general, adopted in the majority of the Continental Codes. The author takes note, however, of divergencies, especially in important applications. For the English student, therefore, these references will not be helpful, and he could wish that something on the same lines were done by some English moralist. This matter was once attempted by Fr. Sylvester Hunter, S.J., and by Fr. Devitt, S.J., but there is room for a fairly-sized volume on the English Law of Contracts, Wills, Inheritance, etc. None of the Latin text-books are of any use in this respect to the student in our Seminaries. The attempt of Fr. Vermeersch to give references to several systems of Civil Law was praiseworthy but necessarily insufficient. Fr. Merkelbach has done the work for his own readers, and has done it very fully.

A similar remark might be made about the many points of contact between Moral Theology and medical practice. Here, the learned author has followed the usual lines, giving principles which must be left to the reader to apply to concrete cases. But the method is, we think, not so satisfactory as it would be if the vernacular were employed, for the reason that doctors must be addressed in their own terminology.

For the rest, the author summarily rejects a probable opinion in reference to restitution for injury done to another by mistake (p. 296); we prefer to follow the probable opinion, and we find the author's reasoning unconvincing. He admits (p. 578) that the family wage, as it is called, is not always necessarily due in strict commutative justice. We are glad to see that he

rejects the opinion that interest may be taken on a loan of money on the ground that the loan is productive. All discussion as to whether a loan is or is not productive is beside the point, as has been well shown by Fr. Coyne in *Studies*; so, too, is all reference to changed economic conditions and the virtual fertility of money. We are also glad to see that the author does not defend mental restriction (called lying by many people) on the principles of legitimate self-defence. We believe that the traditional teaching offers the only reasonable explanation of legitimate mental restriction.⁹

A second valuable work is the Moral Theology of Fr. Aerntys, C.SS.R., revised and enlarged by Fr. Damen, C.SS.R.¹⁰ That this text-book should have reached a twelfth edition is a tribute to its great merit. The reviser has added to the former editions several excerpts from the recent papal encyclicals on Christian Education, Marriage, the Social Order, and recent decrees of the Roman Congregations. Students who use this text-book need not, we believe, go elsewhere for any amplification of difficult points. Though the authors have faithfully followed the teaching of St. Alphonsus, they make the fullest allowance for views contrary to those of their master. This is especially the case where the various moral systems of acting in speculative doubt are discussed, so that probabilism is given its due place amongst the several systems that have been devised.

Two books have recently come to hand which give evidence of considerable activity on the part of the Belgian League of St. Luke. *Saint Luc Médical*¹¹ is the periodical of the Guild (No. 4, 1932), much as the *Catholic Medical Guardian* is in this country for our Catholic doctors. The present issue contains eight articles on medical and moral questions.

In the first article, Dr. Dorzée emphasizes the futility of a great number of abortifacients which people persist in buying and on which chemists make profit, which, moreover, do a great deal of harm physical and mental. Of course, the medical profession are not to blame; the blame lies chiefly with ignorant midwives. Some Maternity Welfare Clinics make capital out of these failures, and urge the use of contraceptives, a method, they claim, much more effective and less harmful. In the second article, by M. de Myttenaere, the moral difficulties of the chemist are honestly faced, and the true ethical solutions given. It is a trying situation for a chemist to be subjected to loss of custom and the hostility of the prescribing physician if he refuse to supply drugs whose harmful and immoral purpose is patent to him. Dr. de Guchteneere points out that the chemist has normally a more extensive and accurate knowledge of the effects

⁹ This work is Vol. II of the series, published by Desclée de Brouwer et Cie, Paris and Bruges, 1932, pp. 986, with analytical index, frs. 40.

¹⁰ Vol. I, II, pp. xx, 763, 821, with full index. Marietti, Turin, 1932, price 80 L.

¹¹ Pp. 65, 20 frs. Brussels.

of drugs than the physician, and is more competent to realize the danger to which his customers—some of whom he knows personally—are exposed.

Dr. Hendrickx gives an interesting account of hereditary taints and functional disequilibrium, a matter which the confessor and the moralist should study and ever have before their minds, for we are assured that the sexual irregularities of the day are producing new symptoms, especially in women, and the want of mental balance and the nervous depressions from which they suffer are likely to have a profound influence on their children. Fr. Lemaire, S.J., states in the clearest light the moral principles of conduct in conjugal relations, and deservedly castigates the deplorable Resolution 15 of the Lambeth Conference, 1930. Altogether a valuable issue of the Belgian Guild, and deserving of close study. Students can purchase the issue at half price.

The second of the two books referred to, namely, *Mariage et Natalité*,¹² consists of a collection of lectures delivered at the Congrès de la Natalité, Brussels, 1931. The Belgian Guild of St. Luke sponsored the Congress, and its chief organizers were M. l'abbé J. Leclercq and Dr. de Guchteneere. The lectures and discussions were concerned with the Family and the Race. Dr. Wibo, President of the Guild, contributes a short preface to state the purpose of the Congress. The subjects dealt with included the Demography of Belgium, the Future of the population of Europe, the Economic Problems of the State and the Family, Eugenics, Sterilization, Segregation of Defectives, the Pathology of Contraception, the Dangers of Abortion and Neo-Malthusianism, the Only Child, the meaning of Chastity, the Limitation of Births, Preparation for the Sacrament of Marriage, and the Sexual Question in respect of the married. In the concluding lecture, M. l'abbé Leclercq summarized the several preceding lectures.

To Dr. L. Goedseels, Secretary of the Guild, was entrusted the difficult task of explaining the principles of right conjugal conduct. We believe that this lecture particularly deserves to be studied and reproduced and enlarged upon by Directors of Sodalities for both men and women. The Catholic doctrine on conjugal chastity is expressed on an admirably high level, and at the same time is put in clear, concrete terms, which leave no room for doubt or confusion, yet which should not offend the most delicate susceptibility. Dom Augustine François, O.S.B., contributed a lecture on the Preparation of Youth for Marriage, a very timely paper not for Belgium only, for the young of both sexes are now taught in shops, factories and daily conversations the many ways of avoiding parenthood, whilst the glory and sanctity of it are left for them to discover for themselves, and they fail for the most part. It appears right to say that all this preoccupation with family limitation is a

¹² Pp. 336, 30 frs. Perigues, Paris.

perverse obsession, and Catholics should be prudently taught the beauty of maternity and the privilege of fatherhood, and the rational happiness of the pure conjugal life, and the blessing of children. We could wish that the theologians and the Catholic doctors of this country would get together and inaugurate such a Congress as the above mentioned. The time is opportune, the need is great, and there is a Catholic message to deliver or at least to explain to the people of this country. This book, here reviewed, would serve as a model of what such a Congress should be.

The Catholic Library of Religious Knowledge has added a very interesting volume to its series, namely, *Polytheism and Fetishism*, by Rev. M. Criault, C.S.Sp., translated by Rev. Patrick Browne, D.Sc., Professor at St. Patrick's College, Maynooth.¹³ We are told in the Preface by the Archbishop of Caria that the author of the book has given a summary of the investigations of scholars into Polytheism, but as to Fetishism, he writes with the authority derived from personal contact with it, for he has seen Fetishism at close quarters, has questioned and analysed it. It is the considered view of the author that in both Polytheism and Fetishism, the two elements of mythology and religion are found together in every age and every place. Far from Fetishism being the first gropings of primitive man towards religion, studies in primitive religions go to prove that it is a parasite on true religion, and Polytheism is nothing else than the growths thrown off from the primeval trunk. The author holds for certain that "you may go the round of all tribes and races, and you will not find a population that is non-moral. Everywhere the difference between the permitted and the forbidden is notorious. You will discover that the world is less far from our ancient Decalogue than you thought, that humanity as a whole everywhere condemns robbery, violence, injustice, lying, impiety and even lust." The author establishes a close and undoubted connection between morality and religion amongst primitive peoples, though what our enlightened Christian peoples rightly define as moral conduct suffers a sad eclipse in consequence of superstition and magical practices. The basic principle of the Natural law in the pagan mind is justice, and the idea of responsibility is universal. A deity is accepted, named with respect, treated with honour, and even worshipped.

The author proceeds to describe white and black magic, the former being merely the glib babblings of medicine men, the latter attributing its modes of operation and its efficacy to commerce with the demons and intermediary spirits or the spirits of the dead. Magic, like modern spiritualism, has a jargon of its own, and is the exclusive property of a class which forms a secret society. These societies, the author tells us, swarm in Africa, and are the creators of native opinion. Because a few notables or even

¹³ Sands & Herder, pp. xvi 184, with table of Contents and Bibliography, price 3s. 6d.

one sorcerer indicate an individual as the author of some misfortune, all the people demand his death. As to preternatural effects, such as bilocation, raising the dead, accelerated vegetable growth, talking in an unknown tongue, such things being claimed by the fakirs of India, missionaries who were expert scientific investigators, as Saeleux, Dekindt, and Martrou, all arrive at the same conclusion, namely, that the phenomena are faked and mere stage tricks. Cases of possession are spoken of but they are just hysteria. But in spite of superstitious accretions on religion and of magical rites, and even of a variable moral standard in unessentials, the conviction is forced on the reader of this book that the so-called primitives acknowledge a Supreme Being, some sort of reward and punishment for human deeds, and a moral code based on a broad sense of justice.

The deplorable and morally indefensible movement in favour of nudism, as it is called, has gathered considerable force in Northern Germany, which is, apparently, leading the way in this shameless exhibitionism. More will be said on this subject, if the Editors of the CLERGY REVIEW think it not unsuitable for these pages. In the meantime, it will be sufficient to refer the readers of this Review to two periodicals, the *Revue Apologétique*, July 1932, and *La Cité Chrétienne*, August, 1932. The writer in the former takes care to point out that a Naturist Society, founded by a Catholic in France has nothing whatever to do with nudism, but is wholly concerned with applying natural remedies to disease in accordance with the strictest moral standards. Nor has the said Society anything to do with another Society, not blatantly nudist, which styles itself Naturist, but which should be called nudo-naturist, since, apparently, though it does not defend nudism for its own sake, its practices come very near to being nudist.

The writer in *La Cité Chrétienne* condemns nudism on medical as well as on moral grounds. It is, indeed, true that nudism in the hot sun carried to excess is condemned by all doctors, but we believe that it should be condemned only on moral grounds, since a little careful nudism may be good for bodily health, but if exercised in public, that is in presence of persons of both sexes, it is morally unhealthy. It is not necessary to maintain that nudism is resorted to for the gratification of sexual impulses. But it is certainly employed, so nudists teach, for the education of the young and the liberation of the mind from the obsession of sex. Nudists attempt to attain a good object by means that have been explicitly condemned by the Pope in his Encyclical on the Christian Education of Youth.

In the near future, Catholics in this country will have to face vigorous propaganda in favour of nudism, for if non-Catholics, with few exceptions, defend contraception, they will defend what is less. The writer cited above attributes the progress of the nudist movement in Germany to Bolshevism, one of whose objects is the extinction of the moral sense and the corruption of the young. If by Bolshevism is meant moral

anarchy without reference to any political system, then, no doubt, the author is correct, but we prefer to think that nudism, like many other immoral tendencies, finds a fertile soil in countries where political unrest works havoc with moral principles. Catholics will have to watch this nudist movement in England, and oppose it with voice and pen. The beginning of it is already here in promiscuous sun-bathing and in mixed bathing. Some shameless women will be found to exhibit this "return to Nature" in their own persons, though it is much more likely that the male will defend it on so-called philosophical principles, for in nudism, it is the male who wishes to cast lustful eyes on the female form. Such is the tendency in depraved nature. Immorality is faintly disguised in this case as hygiene.

It is refreshing to turn to something of good report and theological. The nature of the theological virtue of Charity is carefully analysed and explained by Père H. D. Noble, O.P., in *L'Amitié avec Dieu*.¹⁴ This edition is an enlargement of the previous editions. Eight new chapters have been added and the matter has been revised. The work is based on the teaching of St. Thomas Aquinas on the Spiritual Life, embodied in his treatment of the virtue of charity. The author has carefully avoided scholastic terminology for the most part, out of regard for the reader who is unversed in the language of the schools.

The virtue of Charity is that perfect friendship between God and man which is expressed in friendship and the interchange of gifts. The love of God for man has been manifested by the prodigality of His gifts, His condescension that reached its climax in the Redemption and restoration of the friendship that had been interrupted by sin. God's love for man should be the type of man's love for God, if it is to be called true love, a love, namely, that pays no regard to personal benefit.

The book contains chapters on the love of Charity, Charity in Heaven and on earth, Charity in its relation to Contemplation, the Moral Life, Supernatural Merit, the Perfection, Peace, and Joy of Charity. Omitting here the dogmatic and ascetical treatment of the subject, we may perhaps refer briefly to the chapter on Charity and the Moral Life. Man's spiritual life, says the author, includes all his moral activity, that is to say, his service of God and the fulfilment of all his duties in regard to God, neighbour and self. If man love God he will endeavour to prove his fidelity to God in order to please Him, since the lover exerts all his activity for the beloved. As faith vivified by love is the source of contemplation, so is it the source of right moral action. For such action, man requires and receives from God the gift of infused Charity, and that he may serve God with love he receives the other infused virtues amongst which the moral virtue of religion is of supreme importance,

¹⁴ Desclée de Brouwer et Cie, Paris, 1932, pp. 538, with full table of Contents.
Price 15 frs.

since it especially establishes in man the Kingdom of Love and inspires him to right moral action. This virtue of religion excites him to devotion, prayer, worship, reverence, adoration, and sacrifice. But since the moral life, informed and stimulated by love is no easy matter, the Holy Spirit helps man to exercise the supernatural moral virtues by the gifts of piety, counsel, fortitude, fear of the Lord. Thus, love alone will render the moral life perfect, transforming all right moral action into so many acts of love. This is one aspect of the subject which, we believe, might be insisted on by confessors and preachers, namely, the ease with which one can pass from the appreciation of divine benefits or even of divine retribution to the love of perfect Charity. The author fully explains this transition (pp. 80 sqq.). If the transition from the preliminary exercise of reason to divine faith is obscure, there is no obscurity in the process of passing from an inferior to a higher love, for it is within common experience. With the guidance of the author, who is simply rehearsing, with fitting amplification, the teaching of St. Thomas, a confessor will be able to lead the least educated penitent from what we call the love of concupiscence to the love of friendship. The reader will find in every chapter of this book abundant matter for thought and deep meditation.

III. HISTORY.

BY THE REV. PHILIP HUGHES, L.S.H.

The most important publication of the last three months is undoubtedly Mr. Christopher Dawson's *The Making of Europe. An Introduction to the History of European Unity*¹⁵—far too important a book to be dismissed with the short space which is all these notes can afford. Those who have already reviewed it have exceeded themselves in generous characterization, and it is easy to understand their difficulty in avoiding a monotony of superlatives. The subject is one hardly treated as a whole so far in English—the gradual development of the cultural thing called Europe out of the pre-existing cultural thing the Romano-Hellenistic Empire. Mr. Dawson who has the advantage that he not only "sees Europe from within" but knows what it looks like from without, analyses historically the elements that go to make up Europe, the classical tradition of thought and style, the political tradition of Rome, the tradition of science and philosophy, Catholicism. He then tells the history of the political and cultural revolution of the third, fourth and fifth centuries. He describes the first Renaissance to follow these upheavals, a Renaissance whose centre was in the East, which Byzantium and Islam shared. Then after an exposition of the nature of that siege of nascent Europe in the centuries of Charles the Great and Alfred, he brings the history to an end with

¹⁵ Sheed & Ward, pp. 304. 15s.

Europe—the Mediaeval Unity—well founded, and the brief and brilliant alliance of Otto III and Gerbert. It is that rare thing, a satisfying book—for the wide learning of its author weaves into his explanation every known phase of the human effort of the eight centuries he describes. For this once at least there is no divorce, in the exposition, between religious culture and secular, between “church” history and “political” history. It is a great achievement, and by the side of *The Making of Europe* the work of Mr. Dawson's predecessors in the field will seem poor stuff indeed.

It is hard to understand why so important a pope as Boniface VIII should have lacked a Catholic biographer for so long. Yet so it is, for the standard life—Tosti—was written as far back as 1846, and until now the vast store of documents since discovered have never been used. The late Mgr. Mann is then here again the benefactor of every student of Mediaeval History (*The Lives of the Popes*, Vol. XVIII, *Boniface VIII and Benedict XI, 1294-1303*).¹⁶ Catholics especially are his debtors for no pope has been more calumniated than the unhappy Benedetto Gaetani—an Innocent III born a century too late, the first victim of the *esprit laïque*. This latest biography is fair and candid. It hides none of its subject's failings and weaknesses. Boniface VIII was one of the most learned of the popes, author of the book of the *Decretals* and one of the greatest administrators who have ever ruled. His accession closed a period of anarchy in which the papal succession had seemed likely to end as a mere pawn in the interminable diplomacy of the rival Catholic princes. From the beginning he set himself to stem the tide of that development and to turn it. The times, alas, were too much for him. He was not a saint, but the times had been too much for the saint who was his predecessor and they defeated the saint who succeeded him. But he was a much tried man, and, incredible as it sounds in the face of legend, long suffering. His place is secure in history, for in him the mediaeval conception of the papacy as the effective head of the Catholic Commonwealth if defeated badly for the first time, for the first time made to the hostile world around that great gesture of no surrender—“non possumus.”

Pope Sixtus V (1585-90) is one of the few popes to figure in popular legend, one of the less than half-dozen who survive in the memory of every Roman. Now for the first time we have a real account of his marvellous pontificate¹⁷ in English. Like S. Pius V, his patron and his model, he was a shepherd boy and then a mendicant friar who rose through sheer ability, hard study and a resolute will of the sixteenth century type—a very Titan before whose mighty energy men trembled. As sovereign of the States of the Church he decreed and executed

¹⁶ Pp. 491. Kegan Paul.

¹⁷ *History of the Popes*, by Ludwig, Freiherr von Pastor. Vols. XXI and XXII, pp. 453, 467. Kegan Paul. 15s. each.

a reign of terror which, for the first time in history, rid them of brigands. He rebuilt Rome on plans that, substantially, are the plans of the Rome we know. Its finest roads, the Acqua Felice, the obelisks, the Lateran palace and the Quirinal, the Vatican Library and the Dome of St. Peter's—these are some of his memorials. As Pope he had less tractable material to work on—Philip of Spain, Catherine de' Medici and Henry of Navarre, our own Elizabeth, and the spineless Emperor Rudolph. Never was Pope more conscious of the fact that to decide was his exclusive privilege and responsibility. Whence, as with every strong pope of the time, a conflict with Philip of Spain. The story of this terrible fight should of itself finally dispose of the legend that paints the Catholic Reformation as a thing essentially Spanish. It disposes too of that other legend which would see these sixteenth century popes as puppets inspired by hidden Jesuits. The Fathers of the Society were, of course, as all other Catholics, his very obedient subjects, and if his affection in their regard—somewhat in the tradition of St. Pius V—gave the General sleepless nights, the Pope defended their independence valiantly against the King of Spain. He is the pope who made our own William Allen a Cardinal, and had he directed the Armada which he blessed—lamenting the while King Philip's vacillation—later European history might have been a different thing. Two of his most lasting works were the organization of the Roman Congregations and the Constitution he gave to the College of Cardinals. The first endured until Pius X, while, thanks to the second, the Popes have never since his time found in the Sacred College what their predecessors had found only too frequently—the chief obstacle to their projects of reform. His own nominations were above all praise, and forced through despite, on one occasion, “such a storm of discontent that at first the Pope could hardly make himself heard at the consistory.”

The translation is a much better piece of work than that of some of the preceding volumes. There is the usual amazing bibliography, the excellent control, the selection of *pièces justificatives* in the appendix. Fr. Kerr¹⁸ is to be congratulated that the great work of his translation still goes on. It has, however, quite a long way yet before it. The latest volume of the German original text, published last year, is a good ten volumes ahead. It treats of Benedict XIV and Clement XIII (1740-1758) : a thousand pages of absorbing interest that describe a poorly supported Catholicism struggling against the absolutism of the Catholic Kings, for whose chastisement the Revolution is secretly preparing in the very philosophies they use to despoil the Church.

*St. Philip Neri and the Roman Society of his Times*¹⁹ is not

¹⁸ Since these words were written Fr. Kerr has died. R.I.P.

¹⁹ By Louis Ponnelle and Louis Bordet, translated by Ralph Francis Kerr. Pp. 640. 16s. Sheed & Ward.

just another life of this popular saint. Given the immense documentation used now for the first time, it may not unfairly be said that it is the first life of St. Philip. It is written with all that Gallic brilliance which so often, alas, makes it impossible for the dull to believe in the fagging erudition which is the book's foundation. St. Philip emerges from this critical study, in which it has been possible to see his life from day to day, more human, more tried, more astonishingly saintly than ever before. Not even Capecelatro has divined so acutely the "moment" at which the influence of his great personality began to alter the atmosphere of the Papal Court, and with that to affect the whole life of the Church. It would be absurd to maintain that St. Philip and his *Oratorio* are the Counter-Reformation, but this new life bears evidence on every page that he was a much greater influence in that complicated business than has ever been realized. That personal holiness of life has been a note of the modern papacy is largely due to St. Philip. Also . . . the book is primarily the life of a saint.

Akbar is, of course, one of the world's great men. Warrior, statesman, law-giver, artist and religious visionary, he has his place in history as the most famous of the rulers of modern India. The portrait of this many-sided genius is drawn with much skill and all its author's wonted charm in *Akbar*, by Laurence Binyon.²⁰ The book is one of the best in this interesting series. Would that the *Queen Elizabeth* of Miss Mona Wilson in the same series were of equal value! For a writer commissioned to produce an historical portrait-study no theme could be more attractive, more stimulating. Miss Wilson has been content to serve up yet another edition of the already familiar old oleograph. All the old clichés that have long since ceased to effect aught but aching yawns reappear, the old tale of the wise and firm ruler, the architect of England's greatness, etc., etc. And, of course, the old clichés about the religious history are here too—the marvellous and popular church settlement and that fanatically anti-English minority, the Papists! "Mary had governed the country in the interests of Rome and Spain," "The Bull of excommunication was followed up by an invasion of missionary priests . . ." and we are not surprised to hear of the Elizabethan martyrs that "most of them were definitely political conspirators"—surely one of the most impudent of inexactitudes even on this subject! As to recusancy the Queen was merciful "She did not constrain," "It was a half-hearted gesture" and "The lack of stimulating persecution caused some dismay in papal circles." How hard this nonsense dies!

There is, alas, yet more of it in another of the books before me. *The Development of Religious Toleration in England from the Beginning of the English Reformation to the Death of Queen Elizabeth*, by W. K. Jordan, Ph.D.²¹ Not unnaturally the

²⁰ Peter Davies, pp. 165. 5s.

²¹ Allen & Unwin, pp. 490. 21s.

Catholic stares as he reads the title, and the stare grows as he makes his way through the industriously compiled treatise of the Harvard Professor of History. Its author we believe to be fair-minded, but he fails from the beginning mainly from his inability to think clearly. Confusion and muddleheadedness mark every page of this latest attempt to justify, in the tradition of Lord Burleigh, the Elizabethan attack on the Catholic Church. For example, this comment on the Acts of Supremacy and Uniformity "Catholic belief was not forbidden or outlawed"; or this of Cecil, "Though he could not concede liberty of worship, he did concede liberty of conscience"; the statement that "Conscience was not to be molested, but the Government reserved the right to define that area in which the religious expression of conscience merged into political disloyalty." Dr. Jordan is here as slippery as the politicians he defends. He is nearer the truth when he writes that the Reformation was "so adroitly accomplished that we may believe that the mass of the laity was quite unaware of the gravity of the change that was occurring." The enlightening of the laity on this point was the real crime for which the government pursued the seminary priests. In the whole book there is no plea for toleration that can compare with that of the Catholic Lord Montague opposing in Parliament the Act of Uniformity of 1563. It is too long to quote but one single clear sentence of the author, resuming it, tests and damns the whole elaborate falsity of Burleigh and his successors. "It compels men to a choice of lying, dying or rebelling." However, Dr. Jordan doubts Montague's sincerity—almost the only time that the *critique de véracité* plays any part in his study. The dicta of Elizabeth and Burleigh are given full face value throughout, e.g., the Queen's notorious assurance to the Emperor that there was no persecution. The old clichés and blunders still do duty—the libellous misinterpretation of "extra ecclesiam salus nulla" with Lecky(!) as its theological sponsor. There is the ancient wisdom that distinguishes between religion and dogma, the talk of the Renaissance as emancipating reason from "scholastic tyranny and obsolete authority" and, of course, "the deadly influence of the Counter-Reformation extinguished and suppressed liberal thought in Italy." At home Henry VIII "thoroughly typified the needs of the nation," there is the inevitable imbecility of "the Jesuit programme for the conversion of England" and a new one of the author's own manufacture that Blessed Thomas More was so akin in spirit to the settlement of 1559 that "it is pleasant to recall that More would never have suffered death under Elizabeth." It would be tedious to continue through the suppressions and errors of fact that fill the author's pages whenever he speaks of Catholics. They abound. It is instructive, too, that he never cites, and apparently has never read, either Bridgett or Phillips on the bishops imprisoned in 1559, nor Challoner on the martyrs, nor Dom Norbert Birt. Nor does he mention Pastor. He rarely ventures an opinion of his own. The book is full of opinions none

the less, product of the secondary sources on which he chiefly relies.

The first volume of the American translation of Mourret is now available.²² It treats of the Early Church, from Our Lord's Ascension to the Edict of Milan. Church History has for long been the Cinderella of the ecclesiastical sciences and until it is made over to historians must continue in its lowly state. By which we mean that Church Histories can never be satisfying which are mere compilations, or a more or less learned cobbling together of the opinions and discoveries of A, B and C. This new volume of Messrs. Herder's venture is a disappointment. Dr. Thompson might very usefully have taken the opportunity of the translation to improve his author. The certain and the legendary, fact and inference, legitimate inference and imagination are sometimes in juxtaposition so close as to mislead. There is too much of the "probably," "must have been," "every likelihood," and of speedy transitions hence to the order of fact, to breed confidence. And without a fixed confidence in our author's own confidence that the Church needs no more than the facts for her justification, how shall we follow him through that battle ground of scholarly disputation the history of the early Church?

When, for example, we are told that the Didache teaches "God is in three Persons" (p. 94) we do not so much feel that this is an attempt to pre-date an important development in the technical language of Catholic Theology as that an author who makes a mistake with implications so vast is out of touch with his period, has no historical feeling. The book contains a vast amount of information, is pretty well translated (though it could scarcely be called literature) and will undoubtedly be useful. But it will need using carefully, and one would like not to be obliged to qualify one's recommendations of a Catholic History of the Church.

*The Life of the Church*²³ is a part translation of *Christus*—a 1,300 page manual of the History of Religions, published as long ago as 1913. The authors of *La Religion Chrétienne* are three eminent Jesuits: Pierre Rousselot, Léonce de Grandmaison and Victor Huby, and M. Alexandre Brou. Fr. D'Arcy, S.J., writes a long introduction and is responsible too for the changes in the last chapter which bring the book up to date—the Revolution in Spain is the last event of which it takes note, so it is very up to date indeed. The anonymous translator has done his work well. There is, alas, no index, the bibliography has disappeared and many of the notes.

The Life of the Church is a survey of the Church's history. It is not a compendium, a dictionary of dates, but a scholarly

²² *A History of the Catholic Church*, by the Rev. Fernand Mourret, S.S., translated by the Rev. Newton Thompson, S.T.D. Volume I, Period of Early Expansion. Herder. Pp. 636. 21s.

²³ Sheed & Ward. Pp. 337. 7s. 6d.

survey of all the long development in relation to the story of the Church's foundation, of "the Life of Christ in the Church He founded," of "developments" in relation to their origins, and of Christian and non-Christian thought through all the 2,000 years. Those who write are obviously familiar with sources, and few books are so stimulating, so provocative of thought. Our first criticism concerns the third part. It is an astonishing fact that the thousand years between St. Benedict and Luther are despatched in a short fifty-four pages! The half of the Church's story in about one-sixth of the book! St. Thomas Aquinas is lucky enough to get a couple of pages, while the greatest of all the popes—St. Gregory the Great—is only mentioned in a couple of chance illustrations. Again it might well be objected that the Counter-Reformation as here presented, is St. Ignatius and St. Teresa and very little else (nine pages out of fourteen). The Capuchins are not even mentioned, nor is St. Philip Neri, while of the great popes who directed the whole vast campaign the only sign here is the name of St. Pius V in a list of "other sixteenth-century saints." This much said we pass on to say that no other book on the History of the Church even attempts what this book does; and that from cover to cover it is absorbingly interesting.

Tudor Sunset, by Mrs. Wilfrid Ward,²⁴ is a novel and novels usually should not figure in these sober notes. But it is a novel with a difference and thereby is its inclusion justified. Mrs. Ward has a point of view about Queen Elizabeth, and behind the imaginative exposition of her moving tale there is a wide reading of sources—listed in an appendix—and a careful and judicious use of them. The result is the most vivid picture of the last years of Elizabeth's old age that anyone has so far painted—and we do not forget Mr. Strachey. The book is partly a romance, but many of its characters are historical personages and for the main actions there is evidence as to chapter and verse in contemporary record. Of the martyrs Mrs. Ward presents us with BB. John Rigby, James Duckett, Anne Line and her priestly guests. She revives, and with what delicate skill, the saintly widowed Countess of Arundel and the time's great heroine Doña Luisa de Carvajal. And her sane judgment leaves the Queen explained as far as that great unknown can be explained, leaves her gone to God after that most enigmatic of deaths, where, behind the silence of days, who knows what powers wrestled, what forces finally won. It was the eve of Lady Day—as contemporaries carefully noted. There is no exaggeration, no diatribe, no uncharitable denunciation, but pity in abundance bred of much thinking, and in the composition as in the writing an art that more than once reaches the heights. As a very notable addition to the few good studies of Elizabeth *Tudor Sunset* is indeed to be commended.

²⁴ Sheed & Ward. Pp. 387. 7s. 6d.

MORAL CASES

NEWSPAPERS AND MORALS.

The articles by Principal L. P. Jacks in the *Observer* throughout the month of August must have provided many readers with some useful matter for reflection during their holidays. He was largely concerned with criticizing Hedonism as an ethical theory, and he had much to say that was well worth reading. But the public at large, I imagine, are little attracted by any theorizing in morals; they prefer to solve cases of conscience as they arise on what would appear to be "intuition." They have few principles of guidance and those which they possess are often liable to be put on one side in circumstances of unusual difficulty.

Examine, for example, the very lively series of "QUANDARIES" which appeared in the *Evening Standard* from the middle of April till the end of July. It was an excellent feature from the point of view of journalism, and held the attention of the public. It was also an interesting and useful series from the point of view of moral theology. Granted the number and variety of the issues raised, and the divergent and contradictory solutions which were offered, the task of analysing the whole collection is well-nigh impossible. But one or two things emerge which are, I think, worth noting. In the first place, there is this lack of cohesion between principles and practice. I am not referring to the disharmony between these two things which we all experience in some measure: the good which I will I do not, but the evil which I will not that I do. This is due to human frailty. It is a question, let us suppose, of murdering a baby who happens to show signs of future imbecility. One could understand someone writing in this strain: "I know I should be doing wrong and acting against all laws, human and divine, but my judgment would, I expect, be so disturbed by the horrible circumstances of the case, that I would kill the child painlessly." But one cannot quite understand how such an action can be morally defended while, at the same time, maintaining that an innocent person's right to life is inviolable. If the principle of the sacredness of human life may be relinquished, as one lady says, by invoking a higher law, why should not that higher law be invoked in numerous other circumstances? Murder would, indeed, soon become a fine art.

Not only is there considerable lack of logical cohesion between principles and practice in many of the solutions. There is, in addition, a tendency to solve a given case from the solution of another one, without any logical regard for

the principles which govern each. To choose an instance from the same quandary, one writer, a clergyman, sanctions the destruction of the child, because the Lambeth Conference sanctioned contraception! While admitting that he is putting a constructive interpretation on the teaching of the Bishops, he writes that his solution of the case follows the findings of the Bishops as closely as the corollaries follow the conclusions of Euclid. Child murder might be exhibited as a logical consequence of abortion, but the Lambeth Conference has not sanctioned abortion, or at least, not yet.

The solutions, it must be remembered, were given by prominent people who had been specially invited to do so. This was the rule and, I believe, it was adhered to throughout the series. It was rightly assumed that a lawyer would offer the best advice in a tangled legal issue, or that a medical man would know best how to deal with questions of medicine and surgery. But this principle of selection is not a happy one in, at least, two sets of circumstances. For, more often than not, the problem to be solved was an ethical one, and the solution invited was for the internal forum of conscience. It would seem fairly obvious that an expert in ethics is the person most entitled to a respectful hearing and, of course, an ethical opinion was expected from the clergymen who contributed. Moreover, if on a question, say, of servile work on Sunday, an opinion is sought from the Secretary of the "Lord's Day Observance Society," there is always the danger that this question, important as it is, will so obsess the mind of the writer that every other human law and obligation will be crowded into the background. But I must confess that the rigid opinion of Mr. H. H. Martin came as a great surprise, although one is forced to respect this unswerving religious loyalty to a Mosaic enactment, which is believed by many Protestants to be of greater importance than the natural law itself. Should a man who is out of work and seriously concerned for his family's welfare refuse a post which involves working on Sunday? "Yes" is the answer, "ten thousand times yes." But the reason given is a fine one: "God will never fail the man who is prepared to risk all." Every Catholic moralist would admit the reason but would profoundly disagree with the rigid solution of the case; at the same time, one is thankful to see a principle upheld.

But, other things being equal, the solution of an intricate and doubtful points which is given by a man well-versed in the matter under discussion, will usually be the correct one. Failing certainty, his solution will be "probable" in the Aristotelian-Thomistic sense of the word. It is noticeable that many of the tangles were easily untied by the practised expert, to the satisfaction, I imagine, of every reader. The problem ceased to be a quandary at once, and the solution stood out as plain as the light of day. Thus Dean Inge, if he were a jurymen at variance with the rest of the panel, would give way to their judgment, supposing he couldn't persuade them

to accept his. But the consensus of opinion amongst those learned in the law was that the juryman must maintain his dissent, and that it is a grave breach of duty for him to consent to a verdict which is not, to the best of his judgment, in accordance with the evidence. Or take the case of the *bona fide* traveller who has lost his ticket. Various methods of avoiding payment were suggested, including lying and throwing the ticket collector off the scent by making a loud complaint about something else. A director of the Southern Railway dismissed the problem by pointing out that, if the ticket has been lost, one has merely to give one's name and address.

One of the commonest distinctions found in the books of moral theology is the difference between things due from justice and from charity or some other virtue. In most of the quandaries it would have made very little difference whether the obligation was of justice or of charity; the writers were merely asked to state what they would do, or what they would feel themselves bound to do. But the distinction is, I think, very apparent in the solutions given, and many of them could be completely harmonized by its use, even though they appear, at first sight, to be contradictory. We have, for example, the old conundrum of the casuists with regard to the lucky finder of a valuable book amongst a heap of comparatively worthless books in a second-hand shop. The legal mind of Sir Frederick Pollock looks at the problem from the point of view of justice: "People who traffic in goods of which they neither know nor try to learn the value take all incidental risk of missing a profit." A contributor skilled and practised in the matter under discussion is, undoubtedly, the Secretary of *The First Edition Club*, who adopts a distinction of first-rate importance in this little "*casus*": if the book is bought from a trader the collector is entitled to benefit by his knowledge; but, since Mr. A. J. A. Symons is not interested solely and exclusively in the external forum of law, he adds that there is a moral responsibility to weigh the circumstances of a seller who is not a trader but an uninformed private person. The other contributors, moved by charity towards the poor widow who originally owned the book, decided she should have a percentage. Charity cannot be weighed in the scales of justice and she receives a sum in proportion to the charitable nature of the finder, ten per cent., fifty per cent., £10 out of several hundreds, or that most useful of all estimates "*a reasonable amount*."

In so far as the duty of charity towards others is capable of quasi-mathematical precision, our moral theologians have reduced it to a series of well-ordered propositions, based on degrees of "*necessity*" (extreme, grave, light) in co-ordination with degrees of "*good*" (spiritual, bodily, external). These propositions can never do more than provide a number of "*pegs*" upon which different cases can be conveniently hung, and they leave it to the individual conscience to determine in which category the necessity of his neighbour is to be placed.

The knowledge of them gives one the supreme advantage of having *some* reasonable principle on which to act, instead of being swayed by the emotion or excitement of the moment. The foundation of them all is the established doctrine that, in an equal order of goods and in an equal degree of necessity, a man must prefer his own to his neighbour's good. Thus, I am bound to risk my bodily life to assist a man dying in mortal sin, i.e., extreme spiritual necessity; but I am not bound to give my bodily life to prevent my neighbour losing his. It is common sense. I *may* do so, if I wish, "propter bonum virtutis," but I am not bound to.

Mr. Dion Clayton Calthrop would have got nearly full marks in a Moral examination for his solution of the following case: "Should a man with a wife and family to support, and who can scarcely swim, jump off a pier into a rough sea to rescue a drowning child?" He answers that he should not do so, for it would be in the nature of suicide. Channel swimmers and members of life-boat crews give, of course, the solution of tough and brawny heroes: if the man is drowned in the attempt he will not be missed and it serves him right for not learning to swim. The Coroner for West London who, no doubt, has seen too many sodden corpses already, humorously suggests a complicated alternative to jumping off the pier. The most impressive answer and the best, after that of Mr. Calthrop, is from Captain Pollard, V.C., M.C., D.C.M., the stuff that heroes are made of. The man, he says, should logically stay on the pier, since the chances of rescue are practically *nil*, but men do not act logically in such circumstances, and, personally, he hopes that he would jump, for he would otherwise regret his cowardice for the rest of his life. This may not be a very adequate reason, but it is a strong one, and is mentioned by General Seely (who contributes a "do or die" solution to the quandary) in his latest book. He once undertook a dangerous swim, on hearing what he took to be a cry for help, only to find that it was the cry of a seagull; but he is glad he took the risk precisely because it would be intolerable afterwards to reflect that he had neglected the opportunity of saving a human life.

The largest number of cases sent in by the general public on any one topic referred to homicide, direct or indirect. If some of the solutions offered represent the workings of the average man's conscience in this country, the fifth commandment is well on the way to abrogation. Of indirect killing we need not speak. The usual problems which may be read in any book of cases are presented in a more modern guise. Instead of the horseman confronted with the problem of saving his own life by riding over a child in a narrow passage, we have the suffocation of a child in an attempt to stifle the cries which will attract a horde of native savages; or we have the motorist who cannot swerve owing to the oncoming traffic. Such problems are of comparatively slight importance. In neither instance does the solution necessarily involve the deliberate and direct

killing of an innocent person as a means to an end. There is no principle at stake and, in any case, in a tight corner, a man chooses what he considers to be the lesser of two evils.

But it is quite a different matter with some serious cases of direct homicide which are not merely the quandaries of the moment, but are likely to become established rules of guidance. One was mentioned at the beginning of this discussion, the slaughter of children at birth. Another occurs at the exit of life's journey, the right to kill a parent who is dying of a painful disease. A prominent physician stated the best solution of the case: the woman could be given a sufficiency of morphia to allay the pain; but some other contributors advocated killing from humanitarian considerations. Both in these cases of murder, and in the rather similar question of suicide, the notion that man has no complete *dominium* over the human body is almost entirely forgotten. Aberrations of this kind can only arise in a theory of Ethics from which God is excluded. If, for example, in the question of suicide, the essential wrongness is placed in the harm done to Society, the conclusion is almost inevitable that suicide is justifiable in those cases where the person is a nuisance rather than a benefit to the community.

There were some good cases of suicide, in which the quandary turned on trying to establish the notion of *indirect* voluntariness, one of the oldest and most difficult problems in moral theology. The series had been running for very few days when our old friend, the man on top of a burning tower, appeared; this time with a child in his arms and a double quandary in his mind, homicide and suicide. I think that no really satisfactory argument exists for justifying the choice of death by jumping rather than by burning, which most of our casuists allow. The assumption is that jumping is not direct suicide but indirect, the immediate effect being escape from burning and the indirect effect death due to concussion. If anyone can accept the reasoning, let him do so; it is the best we can offer. Some of the solutions of this quandary favoured remaining on the tower and death by suffocation and burning. One writer sacrificed the whole beautiful distinction between "direct" and "indirect," which is the very salt of the quandary: "Of course, if he thinks the child would suffer less pain he would be justified in wringing its neck."

In all problems of this nature the puzzle consists in applying, with the aid of distinctions, some accepted moral principle. We suppose, for example, that direct suicide is wrong and are concerned with establishing the lawfulness of an action from which death results indirectly. It is quite another matter when a quandary is presented to a person who holds that bigamy or lying or incest is not wrong. For him it is not a problem at all and his solution is a foregone conclusion. One might as well ask Henry VIII whether he held with divorce. The same applies to people who view the whole moral law as a matter of social convention. Which of us would not act

unconventionally in any matter which gravely affects our happiness and well being?

The disregard for human life and human rights, in some quarters, was more than compensated by the tender regard for animals' rights in other quarters. The vivisection question produced some surprising results, not the least of which was the answer of the Vice-President of the *British Union for the Abolition of Vivisection*. "If I were convinced," he writes, "by more than one competent specialist that there was some knowledge that had escaped them, and that this operation on the guinea pig was necessary to save my wife's life, I would, of course, consent." This sane and reasonable attitude is not, I believe, commonly attributed to the supporters of anti-vivisection movements. No doubt it is the more extreme partisans who do serious harm to the cause by an unmeasured and unswerving refusal to use animals for any experiments whatever. Rev. B. G. Bourchier, for example, goes very far in his condemnation: "It would involve the infraction of a divine law . . . the creatures are God's property not man's . . . the right and proper subjects for experimentation are the members of the human race."

It is easy to criticize the workings of the conscience of other people. When all is said and done, a man acts rightly, as an individual, if he acts according to the certain dictates of his conscience, even though it is erroneous. Without the guidance of a teaching authority human judgment is bound to go wrong occasionally. The cases of the *Evening Standard* have this great merit, that they enable us to estimate the workings of conscience in a representative group of people. If some of the judgments are patently wrong, the great majority are nevertheless right, and a return to the logical application of principles would secure that they would nearly all be right. Unfortunately, the principles, as we noted at the beginning of this discussion, are too often absent and, in reading the brightly written and often amusing solutions, one receives the impression of brightly revolving wheels without any axles to keep them in their right place. The experiment was a valuable and an interesting one and the whole set of quandaries, which the obliging Editor of the *Evening Standard* kindly sent to the Editor of the *Universe* for me, form a most valuable manual of Cases.

The present writer is given too large a proportion of the cases sent to the CLERGY REVIEW for solution. The efforts of the Editors to lure the clergy to enter into the discussion of problems has, so far, been without result. Perhaps some such method as the one adopted by the *Evening Standard* would be more satisfactory. They should be real problems in the daily life of the clergy, taking it, of course, for granted that the quandary consists not in questioning a principle but in applying it to a concrete case. An important element in the scheme is that solutions should not be left to any contributor to send spontaneously. They should be sought from individuals chosen

by the Editors because of their knowledge of the subject, their experience, or their eminence.

I will conclude by suggesting a slight example of the kind of thing which might result in a free exchange of ideas. "You are a priest in charge of a mission with a large debt and you are most enthusiastic about plain chant, whereas the choir and the congregation at large dislike it intensely. With the introduction of plain chant at the sung Mass the congregation begins to dwindle; they go to the neighbouring parish and listen to their Turner as before. The result is that you cannot pay the interest on the debt which is due to the diocesan treasurer. Should you stick to your principles and hope for the best, or should you revert to the more popular style of music?" This will do for an example. The quandary is really of secondary importance. The big thing is to choose carefully the persons who are to offer solutions, the object being (a) to make them wriggle; (b) to involve them in contradictions; (c) happily, perhaps, to find the one and only correct answer. A diocesan treasurer should be approached for a solution; no ordinary diocesan treasurer, who would always answer: "Give up plain chant, a thousand times yes," but a treasurer who is also a prominent patron of the Society of S. Gregory. Parish priests in the position of the neighbouring parish should also be invited to contribute; again, no ordinary parish priest, who would say that the plain chant should continue indefinitely, but a parish priest who holds most violently that the faithful should always attend their own Church. Solutions might also be sought from people like the Abbot of Solesmes, Publishers of Church Music, and laymen who never go to a sung Mass, or who are stone deaf.

E. J. M.

THE MINISTER OF HOLY ORDERS : A CORRECTION.

On page 341 of the October issue of the REVIEW, it was stated that the Bull of Boniface IX in question was discovered in 1924 by the Abbot General of the Canons Regular of the Lateran. We are indebted to Rev. H. Thurston, S.J., for the interesting information that the Bull was published in full by Mr. Egerton Beck in the *English Historical Review*, Vol. XXVI (1911), page 125. In a short introductory note Mr. Beck states that this very remarkable grant was "discovered by Mr. Twemlow in the Vatican Archives and entered by him in the *Calendar of Papal Letters*" (V. 334). I wrongly presumed that the matter was brought to light first in 1924 from the phrases used in the discussions on the subject, e.g., Cance, *Le Code de Droit Canonique*, II, p. 373, note; *Periodica*, 1924 (p. 19): "Monumentum istud ex Archivo Vaticano Revmus Pater Fredericus Fofi, abbas generalis Canonicorum Lateranensium, fideliter exscripsit et vulgavit, cum notis in *Scuola Cattolica*, 1924, p. 177."

E. J. M.

ROMAN DOCUMENTS

BY THE REV. A. BENTLEY, PH.D., M.A.

MEXICO.

From the beginning of the present pontificate, Pius XI, like his predecessor, has laboured to prevent the carrying into effect of the so-called "Constitutional" enactments, which assail the freedom, and even the existence, of the Church in Mexico. The violent attempt to enforce Art. 130 resulted in an interdict, and in Papal intervention by means of the Encyclical *Inquisitique* of November 18th, 1926. The interdict was relaxed when a *Modus vivendi* was patched up in 1929.

The spirit of that agreement has since been continually flouted. Anti-religious literature is encouraged; places of worship are closed; the laity are harassed by fines and imprisonment; the number of priests ministering to the people restricted in a preposterous manner; bishops, even when suffered to return from exile, refused a voice in the official "reorganization." While submitting, therefore, to the necessity of begging permission to carry out the sacred rites, clergy and people must continue to protest. The persecution may not, indeed, diminish; but at least the salient fact that the government is attempting to crush the Church will be kept prominently before the public eye.

More than this brief notice of the Encyclical Letter *Acerba animi* (A.A.S., XXIV, p. 312), need not be given here. Owing to the wide appeal of an Encyclical, complete translations are published in the Catholic press, and detailed comment supplied.

THE PUBLICATION OF FAVOURS AND OFFERINGS IN RELIGIOUS PERIODICALS.

The following is a summary of a recent decree of the S.C. of the Council, dated June 7th, 1932.

A growing number of newspapers and magazines, published especially in the neighbourhood of famous shrines, are devoted to recording the day-to-day happenings around such shrines and to extending the popular devotion. Their pages include accounts of heavenly favours attributed to the patronage of the Saints, with usually some mention of offerings made.

The purpose of both publication and offering is in itself admirable: the spread of devotion to the saints, the building and adornment of churches, the founding of charitable works. Often, however, the method is less to be commended, and consists apparently of mere gossip, unsubstantiated by authentic proof. Especially deplorable is a suggestion sometimes conveyed, that the favour depends in effect upon the offering.

After such preliminary observations, the S.C. of the Council lays down the following rules, drawn up in collaboration with the S.C. of Religious:

I. Ordinaries must demand the exact fulfilment of canons 1261 and 1386, and effectually restrain abuses.

II. They must faithfully subject the matter of the aforesaid periodicals to the previous ecclesiastical censure required by canon 1386. It rests upon the conscience of the Ordinary not to grant permission to publish until he has received a favourable judgment from the *ex-officio* Censor—given on each occasion, and in writing—as prescribed by the Encyclical *Pascendi* (Pius X, September 8th, 1907). The Censor should take care that the alleged favours bear such marks of credibility as, all things considered, really merit belief; and that there lurk not even the slightest suspicion of connection between the grace received and the offering made.

III. The publication of any story which fails to satisfy these conditions must not be permitted, unless it be under the general designation of favour received, and without further explanation (A.A.S., XXIV, p. 240).

SACRED ORDINATION OF RELIGIOUS.

The Instruction of the S.C. of the Sacraments, issued on December 27th, 1930 (cf. THE CLERGY REVIEW, Vol. II, 1931, p. 84), has recently been adapted to suit the case of *Religious* who are preparing for Tonsure and Sacred Ordination.

The new document, prepared by the S.C. of Religious and dated December 1st, 1931, treats first of the excellence of the religious state; and then discusses the special discrimination to be exercised in selecting candidates for the wider responsibilities of the priesthood. The training, too, of clerics must be appropriate and quite distinct from that of lay-brothers.

Moreover, the validity of an ecclesiastical vocation is a matter of such importance that it requires explicit re-consideration at each stage. Rules for establishing the calm and unfettered choice of the subject, and the informed judgment of superiors, are the same for religious as for seculars.

Temporary vows must precede the Tonsure, and perpetual or solemn profession the Subdiaconate—three years, at least, after the taking of temporary vows. In each case, the written petition or declaration and the appropriate scrutinies must precede the taking of vows.

Dismissorial and testimonial letters from Superiors must always include a conscientious assurance of the fulfilment of these injunctions, though the Bishop is also free to interrogate the candidates in person.

The formula for the oath before subdiaconate is almost an exact copy of that given in the Instruction of December 27th,

1930, but leaves less occasion for scruple by omitting the clause "cum experiar ac sentiam a Deo me esse revera vocatum."

If serious doubts concerning a vocation arise between the subdiaconate and the diaconate or priesthood, the matter must be referred to the S.C.

The document concludes by prescribing that this Instruction, like the parallel Instruction for seculars be read out to the clerics at the beginning of each year (A.A.S., XXIV, p. 74).

AGE FOR CONFIRMATION AND FOR FIRST COMMUNION.

A response of the Code Commission recently declared that the rule given in canon 788 was preceptive and not merely directive: the Sacrament of Confirmation should not be administered to children below the age of seven years, except in the cases indicated by the canon (cf. THE CLERGY REVIEW, Vol. II, 1931, p. 446).

In Spain, however, and certain other countries (especially in South America) it is customary to confirm children at an earlier age, and even immediately following the child's baptism. Hence the S.C. of the Sacraments has been consulted about the lawfulness of adhering to the custom in face of the new decree. The reply, dated June 30th, 1932, makes it clear that, while the custom may be lawfully followed, nevertheless, short of grave and just grounds to the contrary, the faithful ought to be carefully instructed concerning the common law of the Church, according to which a period of religious instruction should precede the reception of this Sacrament. The essential part of the decree is given in these terms:

"An consuetudo antiquissima in Hispania et alicubi vigens ministrandi Sacmentum Confirmationis infantibus ante usum rationis, servari possit.

"R. *Affirmative*, et ad mentem. *Mens est ut, ubi Sacramenti Confirmationis administratio differri possit ad septimum circiter aetatis annum, quin obstent graves et iustae causae, ad normam can. 788, contrariam consuetudinem inducentes, fideles sedulo edocendi sunt de lege communi Ecclesiae Latinae, praemissa Sacrae Confirmationi illa catachesis instructione, quae tantum iuvat ad animos puerorum excolendos et in doctrina catholica solidandos, prout experientia docet.*"

To forestall any doubts which this may suggest concerning the right age for first Communion, the S.C. adds that "it is opportune, and more in conformity with the nature and effects of the Sacrament of Confirmation that children should not approach the sacred Banquet for the first time, unless they have already received the Sacrament of Confirmation, which is in a manner the complement of Baptism, and in which is given the fullness of the Holy Ghost; but it must not be considered forbidden to admit them earlier, if they have reached the years of discretion, even though they have so far been unable to receive the Sacrament of Confirmation" (A.A.S., XXIV, p. 271).

BOOK REVIEWS

Sir Bertram Windle. A Memoir by Monica Taylor, S.N.D., D.Sc.
(Longmans. 12s. 6d.)

To all who knew Sir Bertram Windle, whether in England, Ireland or Canada, these memoirs will be a joy and a delight; to all others they will not fail to show how much the English-speaking Catholic world owes to his talents, his devotion to the Church, and his untiring defence of the faith, and how much poorer we are by his loss. For in them we see him in all his moods and varied intellectual activities, follow him by means of his descriptive letters through all his great labours in the cause of University Education, rejoice with him in his successes, and admire the deep humility and fortitude with which he carried his domestic sorrows and faced disappointments in his work. We know of no greater disproof of Dr. Barnes' contention, that intellectual men of to-day cannot possibly embrace the Catholic Faith, than this life of Sir Bertram Windle. A scientist of world-wide fame and widespread erudition, yet a convert in early manhood, and a loyal son of Holy Church unto the end. "I desire to die as I have tried to live, a faithful son of the Holy Catholic Church which is also Roman."

There is no better way of knowing a man's real character than by means of his personal letters to those whom he loves and by whom he is beloved. The thoughts that haunt him, the hopes he cherishes, the failures that dog his footsteps, the joys and sorrows of his life and all that goes to make him what he is, are no where better revealed than in those heart-to-heart confidences which such Correspondence begets. Now these "memoirs" are based for the most part upon Sir Bertram's private letters, and in this lies both their charm and their value as a record of his life and work.

The book divides into three sections, each fully treated. Early Life and Birmingham, Cork and Toronto. The first section deals with his ancestry, his evangelical upbringing, his revolt from its rigid Calvinistic doctrines into Agnosticism, his conversion, his work for the city of his adoption in founding its University, and his labours for the Catholic cause and that of Ireland in the early struggles for Home Rule. The next section is interesting for the light it gives as to the prospects of Cork Queen's College becoming, even under the conditions of its original Charter, a Catholic University, and finally the disappointment which saddened Windle when politicians and political intrigue dashed his aspiration to the ground. The offer of the Presidency of the Catholic section of Toronto University came at this crisis as a special Providence, releasing him from a situation both embarrassing and painful.

When Ireland misunderstood and thwarted him Canada welcomed and supported him, and the record of his labours there in the cause of Educational progress and Catholic Apologetics, shows not only his outstanding merits and learning, but what England lost and Canada gained.

The book has been a labour of love on the part of the authoress, and is a model of what memoirs should be.

A. H. VILLIERS.

The Jesuits and the Great Mogul. By Sir Edward Maclagan. (Burns, Oates & Washbourne. 434 pp. 12s. 6d.)

We have here the history of the mission at the court of the Mogul Emperors from Akbar's first invitation for instruction "in the Law and the Gospel" in 1578 to the death of the last of these missionaries of the old society at Lucknow in 1803. Akbar and his son were indifferent Mohammedans, interested in Christianity, willing perhaps even to adopt it could its moral requirements be modified and its mysteries of the Trinity and the Incarnation explained away. The Jesuits, for their learning and the holiness of their lives, were in high favour at court where theological tournaments were the order of the day, and permission was given them to preach and the Emperor more than once visited their churches. But neither Akbar nor Jahangir came into the Church for all the endeavours and prayers of the Fathers. This time of patronage came to an end in 1627. The next Emperor—Shah Jehan, the builder of the Taj Mahal—was a Mohammedan of more orthodox type. Slowly the favour shown to the mission lessened. There were indeed two years of actual persecution. The decline continued as the princes grew increasingly hostile, and long before the suppression of the Society in 1773 the Fathers had lost their influence at court and had to labour with their poor congregations under every conceivable handicap. That scholarship flourished nevertheless, that in Astronomy, Mathematics, Geography and Philology, despite the discouragement of poverty and isolation, the trained minds of the Fathers contrived to lay the bases of our scientific knowledge of peoples hitherto scarce known, is only to say that they were Jesuit missionaries. The last half of the book describes this great cultural achievement.

The information gathered together here for the first time, has hitherto been scattered in a thousand inaccessible sources—ancient reports of the missionaries, books of travel two or three centuries old, and a vast literature of essays and articles buried in Anglo-Indian reviews and newspapers. Of these sources the author gives a full and interesting description, with an especial acknowledgement to the Belgian Jesuit, Fr. Hosten. The control is very full, there is a good index, maps and admirable illustrations. The book is a real addition to knowledge.

PHILIP HUGHES.

Missions and Missionaries. By George Goyau, translated by Rev. F. M. Dreves, S.J. (Sands & Co. 267 pages. 3s. 6d.)

Apart from the ephemeral publications of the Society for the Propagation of the Faith we have, in English at least, hardly any books treating of the work of the Church among the heathen. Yet it is of fascinating interest and has gone on with much adventure and loss of men and money from the days of the Apostle of the Gentiles. This translation which reads like an original will help to fill the too long open gap in our literature on the subject.

Without pretending to write a complete history, the distinguished French Academician has given us a review of Catholic activities in the Missionary field from the earliest times up to our own day. The zeal of the Holy See from the Middle Ages to our own, the labours of individuals and of the religious Orders, beginning with the Benedictines who evangelized Europe and parts of the East, then on to the work of the Jesuits in India, China and Japan, down to the labours of modern Congregations and Societies in all parts of the world, are all carefully noted and chronicled. Special attention is drawn to the missionary character of the Rules and Constitutions of the Society of Jesus as drawn up by their founder and carried out by St. Francis Xavier and his contemporaries. Side by side with the seed sown by the first missionaries we find the sad story of the weeds, tares and cockle which from time to time choked its growth, namely, the rivalry between Portugal and Spain, the restrictions arising from the domestic character of the Religious Orders, the scandals begotten of the lives of the Colonists, their greed for gold and their brutal exploiting of the natives.

Though packed with facts and information there is not a dull page in the whole book and it bears in every line the touch of a master hand.

A. H. VILLIERS.

A Daily Hymn Book. (Burns, Oates & Washbourne. pp. xxii, 644. Strong cloth, 2s.; Limp cloth, 1s. 4d.)

This is an excellent hymn book and amply fulfils the claim made in the title. It contains a large selection of hymns proper to the Seasons of the Ecclesiastical Year, hymns suitable to all the main Feast Days occurring during the year, as well as a variety of hymns proper to Our Lord and to Our Lady. Moreover, a large number of the Breviary hymns have been included, each accompanied by an adequate translation. This is splendid: it will enable the faithful to take an intelligent interest in the beautiful prayers of the Liturgy.

A most useful feature of the book is the inclusion of the melodies. Those of the Latin hymns are taken from the Solesmes version of the Liber Usualis, published by Desclée et Cie; those of

the English hymns from a variety of sources, many of them, to us, original. One might question the wisdom of introducing so many new melodies to the faithful, particularly as some of the popular favourites are replaced by melodies that are not always an improvement. Would it not have been better to have made more use of the Westminster Hymnal, upon which our people have learned to depend for the music of their hymns?

The book is not bulky for the matter it contains. It measures, roughly, $6\frac{1}{2} \times 4\frac{1}{2} \times 1$ inches. The paper is strong, the print clear and the dearer binding serviceable; but we doubt if the cheaper binding will be of much use for general Church purposes.

The *Accompaniments* are issued, bound in strong cloth, at 12s. Those for the Plain Chant have been supplied by Dom Desrocquettes, O.S.B., and M. Julius Bas, so that one is assured of their suitability. Very properly they have been kept as simple as possible, their object being to assist the melody rather than to adorn it.

The setting of the English hymns is more elaborate, yet never so elaborate as to obscure the melody or destroy the hymnal character. The individual treatment of the harmonies makes this a rather interesting book.

W. P. S.

Voltaire. By André Maurois. (Peter Davies. pp. 158. 5s.)

This study promises more than it performs. The author sketches for us the poet, the wit, the littérateur, the enemy of oppression and injustice, the libertine and were there no other sides to his hero's complex character, all would be well. But the chief use to which François Marie Arouet de Voltaire—the greatest master of mockery Europe has known and the inventor of a prose style that has scarcely an equal for popular effectiveness—put his genius was to laugh out of a hearing the Catholic Church in the France of his time. His life was a long one (1694-1778), and he mocked and sneered to the end, and to such effect that, by the time death claimed him, to be a Catholic was to be a fool in the sight of educated contemporary opinion. Of this stupendous mischief, of the mind that so "conscientiously" promoted it M. Maurois has not a word. And it is Voltaire's one real achievement. Perhaps had it been honestly faced and honestly explored the resultant study would have been less of a triumph for Voltaire than for the Catholic Church?

PHILIP HUGHES.

REVIEW OF REVIEWS

The October number of the DUBLIN REVIEW is largely taken up with two sets of arguments and replies. The first under the title of "Jews, Conversos and the Blood-Accusation in Fifteenth-Century Spain" is a criticism by Dr. Cecil Roth of Mr. W. T. Walsh's recent book on *Isabella of Spain* and an answer by Mr. Walsh, who seems, to the present writer, to have not only the last word but the best of the argument. One may be grateful to Dr. Roth for his concluding words : "The writer of these pages is a Jew. In the course of some years of writing and teaching he has done his utmost to bring about a better appreciation of Roman Catholicism and its ideals of tolerance on the part of his co-religionists. He is never tired of demonstrating the essential kindness of the Holy See in its dealings with the Jews, and the explanation of its occasional departures from this policy. He has repeatedly shown to the best of his ability how mediaeval persecutions were consistently discouraged by the Papacy, how it was under the direct rule of the Vatican alone that Jewish communities (such as those of Rome and Avignon) were able to protract an unbroken existence from the earliest times to the present day, and how the advent of Protestantism (contrary to the generally received opinion) did nothing directly to ameliorate the Jewish position" (p. 231). The symposium on the "Values of Contemporary Apologetics" has, as its fifth contributor, Mr. Montgomery Belgion, who, writing from the standpoint of agnosticism, argues that "the Catholic apologist completely fails to make any distinction between the respective positions of those who share his faith and of those who for the present are only able to view that faith from outside" (p. 259). In other words "the Catholic apologist fails to enter into the unbelievers' neo-pagan point of view" (p. 262). In a "note on the Symposium" by the Editor, which is in great part a reply to Mr. Belgion, allusion is made to the latter's "reckless slap-dash method of generalizing from what he thinks he sees" (p. 275). It would, in fact, be instructive to count the number of unproved and improbable assumptions in Mr. Belgion's twenty-page article. Dr. Orchard contributes a suggestive study on "The Other Sheep" and the difficulties in the way of their conversion; Fr. J. Arthur O'Connor has a valuable treatment of "The Sociological Aspects of Medico-Moral Problems"; and Lord Rankeillour in "Some Handicaps of the Church" pleads once again for the creation of parochial and diocesan councils.

STUDIES for September is a particularly good number. The excellent series of "Reproductions of Great Masters" in "The Eucharist in Art" is continued and includes two specimens of Jan Toorup's work, which is also discussed in an article by

Mijnheer Kees van Hoek, who tells us: "How Manning influenced all his life can be seen in the many Manning faces incorporated in his later creations, even as late as a year before his death in his 'Offer' panel" (p. 437). The article by Mr. Edward Maclysaght on "The Railway Problem" and the comments on it by Dr. George O'Brien and others have immediate reference to Ireland, but the suggestion of "a voluntary amalgamation of all existing public road services with the railway companies" (p. 359) might be found useful nearer home. Mr. Chesterton's moving article on "The Mission of Ireland" will be welcomed by Irishmen, Chestertonians and many others. Professor Daniel A. Binchy, who was Irish Minister to Germany from 1929 to the present year, contributes a lifelike study of Heinrich Brüning, the German ex-Chancellor. Professor Michael Tierney reviews recent books by Mr. Cohen-Portheim, Señor Ortega y Gasset, and the Comte du Plessis under the title: "The Re-discovery of Europe." "Europe just now," he writes, "is like a frightened prisoner in a chamber whose walls are those disconcerting mirrors in which he sees his own image, elongated, flattened, foreshortened or reduced to a tiny blur, in every case made appallingly ugly" (p. 426). "The way out . . . cannot be found in any economic, political, social or ideological short-cut. The mass-man can only be transformed by being broken into units of personality. The true Europe, on which all the future hope of civilization depends, is Christendom; and Christendom is no vague historical abstraction, but the reign of Christ in every man's soul" (p. 432).

The DOWNSIDE REVIEW for October maintains its high standard with articles on "Richard Hooker" by Mr. Outram Evennett, "The Meaning of Good" by Dom Mark Pontifex, and a second article by the editor on "The Growth of Monastic Exemption." Abbot Butler supplies some necessary corrections to Bro. Roche's recent history of Prior Park, and Dom Christopher Butler examines enthusiastically though critically P. Wilhelm Schmidt's "The Origin and Growth of Religion" and Père Lagrange's "Le Judaïsme avant Jésus Christ." Dom Hugh Connolly prints some interesting extracts from Fr. Edward Maihew's *Trophaea* on the restoration of the English Benedictine Congregation and Dom André Wilmart edits a Latin poem in elegiacs on the death of St. Anselm.

In BLACKFRIARS for October Fr. Valentyn Allaert, O.P., describes some of the organizations under Catholic auspices that are working for the betterment of the cinema, Fr. Thomas Gilby, O.P., in "Pleasure-Extract" writes on the ethical argument against contraception, and Fr. Vincent McNabb, O.P., deals concisely with "St. Paul's Metaphor of 'the Body of Christ.'"

The SOWER for October-December contains a discussion of "The Problem of the Lay-Teacher" by Mr. Edward Bullough, which points to the danger of the gradual disappearance of the Catholic lay-teacher from our secondary schools. The

quotations from a memorandum addressed last June to the Archbishop of Birmingham by the "University Catholic Societies' Federation" lend special weight to this contention. Fr. Drinkwater contributes a one-act play "As Love knows how" which has as its subject the martyrdom of Blessed Cuthbert Mayne, and an article by Miss Mary Cahill entitled "Religious Instruction: A General Consideration" should be read and weighed by all who are charged with religious teaching in our schools and parishes. Her quotation from Mr. Belloc's *Cranmer* where he writes, apropos of theological training at the time of the Reformation that "they fed on formulae and famished," might well serve as a text for her article.

THE HOMILETIC AND PASTORAL REVIEW for October has an article by Mgr. Henry on "Poetry and Preaching" in which the need of cultivating the imagination is urged upon the preacher; some further "Practical Ascetical Notes for Priests" by Fr. Martindale; and a discussion of "Birth Control and the Tempus ageneseos" by Fr. Valère J. Coucke.

The July number of the JOURNAL OF THEOLOGICAL STUDIES announces a change in the manner of publication. The present number completes Volume 33, but the first number of Volume 34 will be ready not in October of this year but in January, 1933, since "it has been considered desirable in future to publish the four numbers of each Volume within the Calendar Year." In place of the October number an Index to Volumes 1-30 will be issued at the subscription price of a number (4s.). The published price to non-subscribers will be one guinea and the reduced rate to subscribers will apply until December 31st. The present number opens with a delightful sketch of the late Dr. F. E. Brightman by the Bishop of Truro, who writes of his friend: "His legacy . . . to the future is strangely small, as compared with his own capacity, or even with his influence on scholars of his own generation" (p. 339). Rev. I. W. Slotki develops his theory of "Repetition and Antiphony" in Hebrew poetry in connection with the Song of Deborah, and Professor W. E. Barnes contributes a valuable article on "Hebrew Metre and the Text of the Psalms" in which a protest is made against excessive emendation and it is contended that "Old Testament scholars of all nations are apt to forget that emendation at its best is only learned guessing, and that its right use is that of a weapon held in reserve for desperate cases" (p. 381). Of peculiar interest to Church historians are Rev. S. H. Thomson's "John Wyclif's 'lost' *De Fide Sacramentorum*," which reproduces a recently discovered tract tentatively assigned by the contributor to the year 1382, and Mr. R. E. Balfour's "Note on the History of the Breviary in France."

The EPHEMERIDES THEOLOGICAE LOVANIENSES for July contains no article of general interest. Dom O. Lottin's "La valeur normative de la conscience morale" is highly technical and abstract, and the Notes and Miscellanies consist of two studies on the "impedimentum impotentiae" and a lengthy notice by

Dr. A. Van Hove on the recent History of Canonical Collections in the West by MM. Fournier and Le Bras. Professor Coppens's note on pp. 571-4, dealing with the life and work of the late Hermann Gunkel, should appeal to scripturists.

Only one of the three articles in the October *RECHERCHES DE SCIENCE RELIGIEUSE* escapes being of purely specialist interest. It is Père Mallon's account of the explorations carried out by the Pontifical Biblical Institute in the Jordan Valley with a view to determining the state of the Pentapolis. The question is examined in the light of archæology and Scripture, but it would be idle to pretend that the proposed situation of the Cities of the Plain to the north of the Dead Sea has met with general acceptance. One need only refer readers to a review of Professor Albright's *The Archæology of Palestine and the Bible* in the *Revue Biblique*, July, 1932, pp. 483-4. Père Jotion has an important study on the Greek words found in Onkelos and the Mishna, which also occur in the Gospels. The concluding note on *Prósōpon* is of peculiar value.

In ANTONIANUM for October, P. Jacobus Delazer, O.F.M., has an excellent treatment of the indissolubility of marriage in Tertullian. He points out that "Tertullianus docet matrimonium solvi posse ob bonum continentiae, solvi debere ob bonum poenitentiae et in hoc nihil interest inter eum et alios auctores antiquos" (p. 464). But it is made clear that the *solutio* referred to consists in repudiation and that "Si quis tamen propterea Tertullianum amicum eorum haberet, qui matrimonia numerant, turpiter falleretur" (id.).

The current (October) *PAX* is one of the quarterly "Eastern Churches" numbers and goes far to prove that interest in the churches of the East is slowly awakening in this country. Dom Bede Winslow, O.S.B., concludes his article on the "Theological Thought of the Orthodox during the Nineteenth Century," Ibn Hanna in "The Blessed Sacrament in the East" gives a description of Benediction as practised by the Catholic Melkites, and an article on "Statistics of the Eastern Churches" draws attention to the recent publication by the Sacred Congregation for the Eastern Church of a volume of 576 pages, giving all the required information. This is an excellent number and, as always, beautifully produced.

J. M. T. B.

CORRESPONDENCE

ROSARY OF THE FIVE WOUNDS.

Is a chaplet called THE ROSARY OF THE SACRED WOUNDS authorized by the Church? If so, what is the correct way of saying it, and what are the indulgences attached to it?—C.J.F.

REPLY.

A decree of Pius IX, August 11th, 1851, confirmed the indulgences attached to this devotion and it is mentioned in Lacau, *Précieux Trésor des Indulgences*, published this year in Rome. The chaplet consists of five parts, each consisting of five *Gloria Patri* in memory of the five wounds of Christ and one *Hail Mary* in honour of Our Lady of Sorrows. In order to gain the indulgences attached one must use a chaplet specially blessed by the General of the Passionists, or by a properly delegated priest; probably an application to any Passionist house would obtain the necessary faculty. The indulgences attached to it, according to Beringer, *Les Indulgences*, Vol. I, p. 498, are as follows: PARTIAL INDULGENCES: One year to be gained once daily on reciting it; seven years and seven quarantines each day it is recited during Passion Week and Holy Week. PLENARY INDULGENCES: On any one Friday in March and on the Feasts of the Finding and Exaltation of the Cross, provided that it is recited ten times monthly and that the customary condition is observed of Confession, Communion and prayer for the Pope's intention; also on the feasts: Christmas, Circumcision, Epiphany, Holy Name, Easter, Ascension, Corpus Christi and Transfiguration on similar conditions except that prayer for the Pope must be in a Church or public oratory. As far as I can ascertain, these are the indulgences now granted; but changes in all indulgences attached to pious practices are many and frequent. In any case, it suffices to have the intention of gaining whatever concessions the Church has granted.

PERMISSU SUPERIORUM.

